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CHURCH OPENS WASHINGTON SERVICE LOUNGE

Members of Armed Forces are welcomed at Lutheran center

33, No. 50

SEPTEMBER 12, 1951

CENTS

We Keep Our Food At Church

JANIS AND MARIA were coming to the parsonage for lessons in our language. It was an interesting procedure. They spoke Latvian, German and Russian. I spoke only English. So I was teaching them English!

We used the elementary booklet supplied by the government for such private instruction. Part of the lesson one evening was a true-and-false quiz.

Maria was doing fine, answering each question correctly until we came to this one—"We keep our food in church," yes or no.

"Yes," said Maria.

"Oh no," I wisely replied. "We don't keep food at church. Food is kept in our homes or in the stores."

Maria insisted, "But yes, we keep our food at the church." She tapped her heart and with a smile said, "The food for here, that is in church, no?"

Maria knew her lesson well. In any language she was right.

—HERBERT N. GIBNEY

The LUTHERAN News Magazine of the United Lutheran Church in Ame

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COVER PHOTO: Pvt. Ralph J. Evers of St. Louis, Missouri, and Pfc. Ray A. De Laney of Aliquippa, Pennsylvania, are served refreshments at opening of the Lutheran Service Lounge in Washington, D. C. Mrs. Madge Wellington of the NLC Bureau of Service to Military Personnel and Miss Margaret Koester from the Armed Services Commission of the Lutheran Church—Missouri Synod are hostesses. The center was opened last month.

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THE CHURCH IN THE NEWS

Protestants can't win

It isn't likely that Protestant churches will ever enroll the whole hundred million people of South America, warned Dr. William G. Arbaugh. The next best thing is for Protestants to stimulate a thorough-going reformation of Roman Catholicism in the Latin American countries.

Dr. Arbaugh, who spoke at a conference of Lutherans of Latin America last week in Curitiba, Brazil, is secretary for Latin America of the ULC Board of American Missions.

In Puerto Rico, where Dr. Arbaugh resides, influence of Protestant missions has obliged the Roman Catholic Church to change its methods "so radically that many former causes of offense have been removed and others amended," he said. Many people "come to a saving faith in Christ" through the ministry of the Roman Catholic Church "in spite of confused and mistaken thinking that results from the teaching of purgatory, indulgences, worship of the saints and their images.

Protestants can prepare the way for Roman Catholic reform through "strategic and energetic missionary programs in spiritually starved areas in Latin America," said Dr. Arbaugh. If the reformation never comes, the Roman Catholic Church will at least be forced "to improve its work in many ways and thus become . . . less obstructive to the work of the Holy Spirit."

North and South get together

This was the first time a group of Lutheran leaders from North America had met with leaders of Lutheran churches of Argentina, Brazil, Chile, Colombia, Peru,

STEWART W. HERMAN
We may all be refugees

Venezuela, and other Latin America countries. It was also the first time Lutheran churchmen of various South American countries had met together. Sessions were held Sept. 6-9.

To Curitiba had gone Dr. S. C. Michelfelder, executive secretary of the Lutheran World Federation. No place in the world is now very far from any other place, he emphasized. Churches of the world are being drawn into close relations with one another. The development of world Lutheranism, said Dr. Michelfelder, is not in competition with world interdenominational agencies (such as the World Council of Churches), but in co-operation.

Dr. Stewart W. Herman, director of the Lutheran World Federation Service to Refugees, told the Curitiba conference about progress in finding permanent homes for the homeless people of Europe

and Asia. A good many of them have migrated to South America. "We shall all be refugees before this century is out," said Dr. Herman, unless we do something for the refugees of today. "The earth will never know peace so long as such a large percentage of its inhabitants have no homes, no work, and no hope."

Among those from the United States attending the conference in Brazil were Dr. Paul C. Empie of the National Lutheran Council, Dr. Herman L. Gilbert of the ULCA Board of Foreign Missions, the Rev. Fred W. Kern who represents the National Lutheran Council's new Commission on Lutheran Co-operation in Latin America.

Churchmen were in Curitiba by invitation of the Federated Church of Brazil.

Board won't pay salary

No money had been provided by the United Lutheran Church Board of American Missions to help pay the salary of the pastor of the Church of the Reformation in Media, Pennsylvania. The congregation had been organized last Oct. 9. Ordinarily the pastor of a new congregation gets as much as $1,200 to $1,500 of his first-year salary from the Board of Missions to supplement the amount paid by the congregation.

Reason why no amount was allotted for the pastor of the Media congregation is that he had never attended a Lutheran seminary. The pastor of a newly organized Lutheran congregation (in which there is usually a high percentage of former non-Lutherans), the board argued, should have at least the knowledge of Lutheran practices and procedures which he would pick up in a year at a theological seminary of the Lutheran church.

In four instances in the last few years, said the board, it has refused to grant salary aid under similar circumstances.

Synod will test board's power

From the Central Pennsylvania Synod (to which the Media congregation belongs) had come a strong protest. The synod argues that the Board of American Missions has no right to question its decision in approving a candidate for ordination following his call to a mission congregation.

"If the synod's standards for ordination . . . are adequate for the ministry of the church, they are at the same time adequate for the missionary pastors," the Central Synod states.

The case has been appealed to the ULC Commission of Adjudication for hearing on Oct. 1. The commission's decision, says the September *Central Observer,* should be "of lasting value in determining the scope of authority held by ULCA boards and by synods."

Pastor of the Media congregation is the Rev. Robert E. Anderson, formerly a member of the Augustana Church, who was graduated from Union Seminary in New York City.

Lumberjacks go to Union

From the Adirondack forests of northern New York came half a dozen woodsmen to the classrooms of Union Theological Seminary in New York City this month.

But a theological seminary wouldn't be a new experience for these lumbermen. They had been students at Union last year. For a healthful and useful summer vacation the six had gone into the mountains in early June, chopping down trees five days a week and conducting services on Sundays in near-by country churches which are without pastors.

Baptist scandal

Somebody had brought a peck of potatoes from a county-owned farm to a Baptist church in Atlanta, Georgia. It

was for exhibit at the church's annual "4-H Club Sunday." After the service the potatoes were left in the church and later given to the church janitor.

Furthermore, the time of the county's agricultural agent and some of the county's gasoline had been used up in bringing displays of farm products to the church. The church wanted a bill from the county for the "free services" provided. Otherwise it would be guilty of violating the separation of church and state, which is a big item in the Baptist creed.

Dr. Louie D. Newton, pastor of the Atlanta congregation, had appeared before a DeKalb county grand jury to charge that the county was donating labor to several churches. That's when the grand jurors asked him about the potatoes given to his church.

In Winston-Salem, North Carolina, construction had begun on a 150-bed addition to the Baptist hospital. Money to pay for it was being gathered by the state's Baptists. Their state convention had refused to permit the hospital to accept a $697,356 government grant for the project. By mid-summer the Baptists had given $275,000.

Priest in trouble

Criminal charges would be brought against the Roman Catholic priest in St. Germaine Boule, said Quebec's postmaster general. The priest, the Rev. Alfred Roy, had ordered the local postmaster to turn over to him some mail sent to local Baptists. The priest had burned mimeographed sermons mailed by the Rev. Leslie G. Barnhart of the Regular Baptist Church at LaSarre.

What if a Protestant clergyman were to intercept mail addressed to Catholic bishops or priests? the postmaster general asked. "I regret to make charges against a person wearing a cassock, but the violability of Canada's mails must maintained."

GRADUATION
Twenty-one went to school

Migrants graduate

Usually no one pays much attention the million migrant laborers who spr out over the United States to harvest crops each summer. This year 21 c dren of Negro migrants got attention. seven-week summer school was conduc for them at Hamilton, New York, by State Council and National Council Churches.

Three teachers were recruited by National Council's Division of Ho Missions. The children were brought school in the Baptist church each day bus. In late August the youngsters w "graduated" (*see photo*) each receiv an important-looking certificate. T had studied reading, writing, religion, a a few other subjects.

Pastor warns Mississippi

There had been a tough contest for Democratic party nomination for the g

ernorship of Mississippi. Hugh White, a former governor, was the winner.

The Rev. H. Brent Schaeffer of Trinity Lutheran Church in Jackson hadn't waited until the ballots were counted. To all eight candidates for the governorship (also to members of the state legislature) he had sent a strong letter about Mississippi's school policy.

If Mississippi wants to continue its segregated schools, wrote Dr. Schaeffer, it must provide immediately "for equality of educational opportunities, advantages, and facilities for Negroes." Some of these times, Dr. Schaeffer warned, a federal court is likely to insist that Mississippi give its Negro children schools as good as those provided for white children. That would mean "a large financial outlay within a brief period of time."

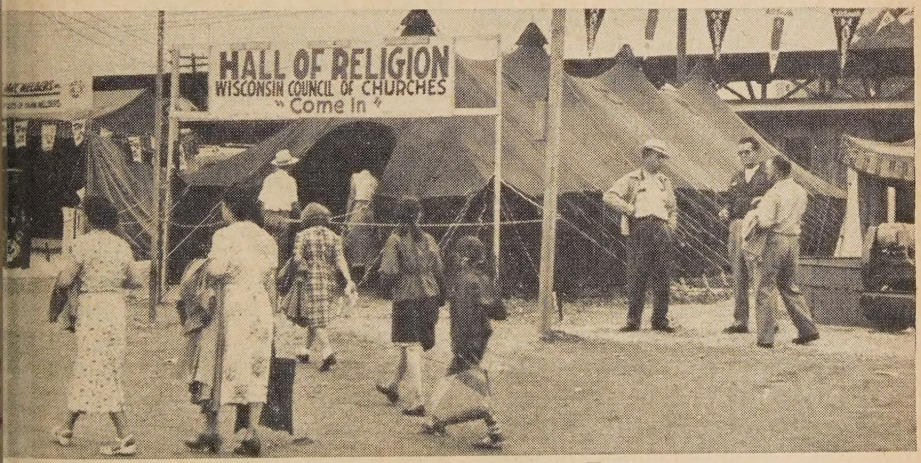
Do Mississippi leaders "want to wait until we no longer have the opportunity and satisfaction of doing what must be done before being compelled to do it?" Dr. Schaeffer asked.

The Jackson pastor proposed that the school administration for white and Negro pupils be placed in one office, with the same requirements for both school systems, and with qualified Negroes in some administrative positions. He also urged that "any qualified applications" (of Negro as well as white students) should be accepted in graduate and professional schools "without animosity, prejudice, or opposition."

Chaplain tells all

A grim assignment was given U.S. Army Chaplain Henry F. Gerecke—now pastor of St. John's Lutheran Church (Missouri Synod) of Chester, Illinois. He was chaplain to Protestant Nazi leaders—Hermann Goering, Joachim von Ribbentrop, Baldur von Schirach and 12 others, who were awaiting sentence in Nuremberg prison.

That was five years ago. This month he had permission from the army to tell the story in the Sept. 1 *Saturday Evening Post*. The story, says Pastor Gerecke, "will help to stress the lessons we should have learned from the careers and downfall of Hitler's elect."



THE CHURCH GOES TO THE FAIR

A "Hall of Religion" was a popular feature at the Wisconsin state fair last month. Facts and pictures describing the place of the church in the life of the state were distributed. The "'Hall" was established by the Wisconsin Council of Churches

The chaplain found Field Marshall Wilhelm Keitel in his cell reading a Bible. Goering was glad to come to chapel services, but only for temporary escape from his cell. Rudolf Hess and Alfred Rosenberg wouldn't come at all. But seven of the accused men made confession, professed Christian faith, and received the Lord's Supper.

Each of the 13 who attended chapel could remember the Bible verse his pastor had given him at confirmation.

"Some will say of these men," Pastor Gerecke states, " 'They were just scared into reforming.' My only answer is that I have been a preacher for a long time and have decided that that is the only way a good many folks find themselves."

No politics in Wuerttemberg

A rule against speeches on political questions in Lutheran church buildings of the Church of Wuerttemberg (Germany) was announced last month.

"Since there are different views within Evangelical Christianity on certain political questions," it was explained, those who disagree with the speaker have a right to speak too. That might lead to a debate, which is not considered proper in a church building.

Can't join union

A verse in the Bible was responsible last month for two veteran railroaders losing their jobs. Two Toledo brothers must be discharged because they won't join the Brotherhood of Locomotive Firemen and Engineers which has made a union shop agreement with the New York Central railroad.

The Bible verse that forbids union membership, according to teaching of the Plymouth Brethren, is II Corinthians 6:14: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrigh eousness? and what communion hath lig with darkness?" (The verse is sometim used by Lutheran groups to explain wl they will not have fellowship with oth Lutherans.)

Methodists meet

A world conference of Methodists, session at Oxford, England, this mont had a message from the Church of En land's Archbishop of Canterbury. " there had been a clearer vision of the tr purpose of God," said the archbisho "there would have been no need for se aration between us."

(Methodism began with John Wesle a clergyman of the Church of Englan about 1730. At present most Methodi congregations are in the United States

"God is now leading us to see th there can be no resting in our divisior but a constant pressing on to find aga the unity in which every revealed tru of God shall be preserved for the salv tion of his people," the archbishop sai

Hungary takes church lands

A good bit of the land owned by t Roman Catholic Church in Hungary h been seized in 1948. Large estates whi provided considerable income for t church had been taken by the gover ment. Some of it was put in collecti farms.

On Sept. 1 the government had tak all the remaining land, allowing only 9 square feet for each parish priest as vegetable garden.

The church's bishops had endorsed t government order. They were blac mailed into doing it, said church spoke men outside Hungary. They had be told that if they refused they would go prison along with Archbishop Josef Gro and Cardinal Mindszenty.

SOMETHING FOR THE SERVICEMEN
Lutheran service center in Washington was reopened last month *(see page 18)*

And so forth

"How good looking is she?" isn't the proper question to ask, explained a Roman Catholic priest at a Chicago summer school. "What are you going to do in marriage—just look at one another?" he asked. In a survey made in Indiana, he said, girls put a man's ability to support a family in the 47th place on their list of most desirable qualities, and a girl's ability to cook was 17th on the boys' list. They were most interested in the physical appearance of prospective mates.

People over 65 who are retired from their work and are receiving social security benefits may be employed by churches, the U.S. Federal Security Agency has ruled. Ordinarily those who are paid as much as $50 a month must give up social security income. But if the jobs they take are not covered by social security, they can continue to receive their government checks. Since many retired workers and widows with children under 18 are seeking part-time or full-time employment to supplement their social security checks, this regulation gives churches an opportunity to employ them for clerical or custodial work.

Nine clergymen in Finland, representing all major Finnish political groups except the Communist party, have won seats in the national parliament. This is an increase of four over the number of clergy successful in the last parliamentary election three years ago. The four new representatives all come from the Conservative party. The nine were among 31 clergymen who were candidates.

Airplanes for missionaries are something new and highly useful in jungle territories where there are no roads. They are also dangerous. The American Lutheran Church plane operating in New Guinea cracked up last month, and the pilot was killed. Church members had raised $11,000 for the single-engined plane which made its first flight May 7.

World News Notes

Business with Communists

Last week the U.S. Congress had toned down its law cutting off American aid to nations that engage in trade with Russia and other Communist countries. There isn't a country in western Europe that can get along without doing some business with eastern European countries.

England must order from Russia a good bit of the timber needed for building houses, and also grain to feed her cattle. To pay the bills England must sell manufactured products to the Soviet Union. Much of the coal used in western Europe comes from Poland.

"It is a hard fact that many countries in the free world still rely upon the products of the Soviet bloc to supply vital needs for their economies," said U.S. Senator John Sparkman.

Big test of American willingness to let other nations trade according to their own idea of their necessities will come when Japan is free to resume business relations with Communist China. Trading with China will be Japan's chief means of getting enough food for her own people. To do profitable business with China, Japan will be inclined to get in friendly relations with the present Chinese government.

India holds out

It was a kindness to the United States, it may be argued, for Prime Minister Nehru not to send spokesmen from India to the Japanese peace treaty parley in San Francisco this month. If the Indians had come, they would have felt obliged to say some of the things the Russians would also say. Nehru preferred to keep his Indians at home rather than side with Russia.

The U.S. should get out of the Ryukyu and Bonin islands, said Nehru, and let them go back to Japan. They were "no acquired by aggression from any othe country," said India, but had "historica affinity" with Japan.

Also, said India, the peace treaty shoul not provide for the United States to keep any sort of military strength in Japan Let Japan decide such matters when she becomes a free country, said India.

Back of the Nehru attitude was a pas sionate desire (shared all over Asia) tha Asia should be for the Asians. In the in terdependent world of 1951 that makes nc more sense than "America for the Amer icans" or "Britain for the Britons" bu it isn't hard to understand.

Germans as competitors

One purpose of war is to eliminate competition. Germans and Japanese hac been thoroughly eliminated for a while but merchandise made in Japan—imitat ing American goods and stamped "Mad in America"—might come back. And the Germans were certain to be back.

American manufacturers of printing machinery were already worried. The exhibit of printing equipment at Dussel dorf in Germany in late spring had caused the worry. It revealed "the astonishing reconstruction of what was supposedly ar industry and a nation destroyed by war," said the U.S. *Bookbinding and Book Pro duction* magazine.

"In the press field, European makes ar already being imported, and others wil be." Some new features had appeared i the new machines, "not many," said *Book binding*, but "the fear remains that if Ger man manufacturers can be so quick t adapt these features to an industry whic has virtually sprung from the ruins, wha might it do in the next four or five years?"

CUTS IN MONEY BILLS

CONGRESS IS SHOWING a grim determination to slash financial commitments for the coming year. Programs considered vital to U.S. foreign policy have felt the economy lash in recent weeks.

The $8.5 billion foreign aid authorization proposed by the President was cut $1 billion by the House and almost that much by the Senate. Both houses reduced by $30 million the State Department's request for $115 million for the international information program. Deepest slash of all was the 87 per cent reduction of the funds asked for civil defense, the $535 million request being cut to $65 million.

Foreign aid bill

LEGISLATIVE STRATEGY lumped all foreign aid proposals into a one-package bill. Included in the single bill were military aid to the North Atlantic Treaty Organization countries and other friendly nations; Marshall Plan expenditures through the Economic Co-operation Administration; and the Point Four program of aid to underdeveloped countries, administered by the Technical Co-operation Administration under the State Department.

The jolt of the billion-dollar cut was felt most keenly by ECA, since $700 million was lopped off the administration's request for economic aid, with prospects of an even deeper cut being proposed from the Senate floor. Military aid fared less roughly, with a $300 million reduction. The Point Four program was not large enough to be substantially reduced.

Congress differed with President Truman on the administration of foreign aid. The President proposed to continue the present system whereby the State Department, through a special Internal Security Affairs committee, would co-ordinate all types of aid. The House voted to set up a new Mutual Security Agency, headed by a presidential appointee of cabinet rank, to administer military, economic, and technical assistance.

The Senate rejected both plans, and voted in favor of decentralizing foreign aid, the Pentagon handling military aid, ECA continuing to be responsible for economic aid until its termination in June 1952, and the State Department operating the Point Four program.

Other cuts

IN SPITE of pleas for a stepped-up program of international information, the State Department appropriation was heavily cut on this item. Voice of America broadcasts will not be seriously affected, but retrenchment will be necessary in the motion picture, press, and publications divisions.

Congress refused to take seriously the warning that Russia has more and bigger bombs than had been supposed. Civil defense funds were cut to the bone. The net effect of this will be that states and communities will bear the major responsibility for preparing for possible atomic attack, with minimum co-ordination by the federal government.

Rising costs of government and increasing taxes make some limitation of expenditures inevitable. It is to be hoped that domestic waste and inefficiency will feel the Congressional scalpel even more sharply than international programs. Pork barrel legislation should be the first victim. The stature of individual Congressmen and their grasp of the world situation may be measured by the points at which they champion economy.

—ROBERT E. VAN DEUSEN

Church-School Week Thrills Youngste

By MARIAN AINLAY

Venture in co-operation between churches and public schools
Canada's twin cities stirs enthusiasm for Sunday school progr

"Boy, isn't he a super ball player?" Then the Lutheran lad joined school chums in cheering his pastor on to a home run.

Outside the schoolyard a man, pausing to watch the game, recollected, "Oh, 'Church and School Week' is on." Even the sight of a dignified clergyman playing "ring around the rosie" wouldn't have appeared unusual.

"Church and School Week" is set aside each September in public schools of Kitchener and Waterloo, Ontario, Canada, for emphasizing Christian education and Sunday school attendance. Co-sponsored by Protestant ministers and public school boards of the twin cities, it is timed to channel children's back-to-school enthusiasm toward regular Sunday school attendance.

As a climax to the fourth annual "Church and School Week" last September practically 100 per cent of the juvenile population of the community went to Sunday school.

Along with the accomplishment of this aim, other benefits have come. The opportunity of becoming better acquainted in everyday school surroundings is mutually appreciated by pastors and young parishioners. And the value of the church as a community institution is elevated in the estimation of children and adults of all classes.

School officials, teachers and ministers all work hard to make "Church and School Week" fulfill all its purposes.

Ministers do more than play schoolyards. Assemblies occupy much their time. Although the project opera primarily in the grade schools, minist address regular assemblies of second school students. And pastors conduct least one special assembly in each pub school. Bible reading, prayer, and br juvenile-slanted talks are included.

Most ministers share the feeling of Lutheran pastor. "It is no simple mat to come down to the children's level a talk in terms which they understand. I each year it becomes a bit easier."

Evidently the pastors are succeed in their task. Children don't regard assemblies merely as excellent excu to skip studies for a while. Rather th special gatherings are thoroughly enjoy The children welcome their visitors ri into classrooms.

A minister might find the teacher a pupils discussing together such Christ principles as honesty, truthfulness, o dience, and racial tolerance. The stor of Biblical and other great characters read during "Church and School Wee Public librarians recommend, and ev put on special display, books particula suitable to the emphasis of the week.

Older children sometimes draw ma of the twin cities and mark on them location of each church, together with minister's name. Younger youngsters ten need to inform teachers and p ents that the pictures drawn repres churches. Nevertheless, the idea stick

With all this stress on Christian ...ation during "Church and School ...k" it would be easy to neglect regular ...ies. This is not the case, however. ... are made to serve the purpose too. ... instance, it is a common practice to ...se the names of churches for spelling ...ssons. Pupils not only learn to spell, ...ut they carry the deeper implication ...way with them.

Some children were riding in their ...unday school teacher's car. The sight ... a church started one girl talking. "Oh, ... know which one that is. I marked it on ...e map." Another youngster interrupted, ... got all mixed up on 'Lutheran' in to-...ay's spelling lesson. But I know now ...at the word is just 'Luther' with 'an' ...acked on the end."

Another girl spoke up. "We read about ...at man today." And so the conversa-...on jumped from one phase of "Church ...nd School Week" to another. Finally, ...ne child exclaimed, "All the kids in our ...oom at school had just better be in Sun-...ay school on Sunday!"

Every effort is made to make the ...ttle girl's wish come true. School prin-...ipals and teachers encourage each pupil ... attend his own Sunday school. Minor-...y non-Protestant groups are urged to at-...end churches of their faith. And if a ...hild has no church affiliation, his teacher ...ill arrange for him to accompany a ...hum. This is rarely necessary, however, ...or practically all the children profess ad-...erence to some church—52 churches of ...2 denominations serve the 55,000 res-...dents of greater Kitchener-Waterloo.

Most Sunday schools appreciate the ...chools' help. They observe "Sunday ...School Sunday" with special programs. ...Bookmarks, pictures, and other remem-...brances of the occasion are distributed. ...Some churches hold special services also.

On Monday morning each teacher asks her class, "How many were in Sunday school yesterday?" Waving of hands in the air indicates no lack of enthusiasm.

Important as "Sunday School Sunday" is, the 1950 motto aptly expresses the ultimate aim: "*Every* child in church school *every* Sunday."

In this community, crowded with churches, the main challenge is not to reach the unchurched, but to inspire members and adherents to faithfulness. A census compiled during "Church and School Week" helps in this regard. Each teacher records the church preference of her pupils. Each pastor receives from every school a list of children who specify his church. Thus he has the latest addresses of his congregation. Sometimes he sees names which he doesn't recognize. These represent children—and whole families—which are either new in his district or inactive. This information is invaluable in every-member visitation campaigns.

The benefits of "Church and School Week" extend to everybody. Some Sunday schools report increases in teen-age and adult classes. One Lutheran pastor went still further. He started a 9:30 A.M. church service to accommodate parents bringing small children to Sunday school. In September 1949 the initial service attracted 160 people. One year later about 100 more attended.

Not to be overlooked is the feeling of appreciation fostered between school officials, teachers, and ministers. A circular letter, written by a school board member, pictures the whole project and helps each person fit his work into the whole scene.

Ministers assume responsibility for informing the public of "Church and School Week" through church announcements, cards posted in store windows and other public places, radio spot announcements

and newspaper publicity. Pastor Albert Lotz of St. Peter's Lutheran Church, Kitchener, arranged the ministers' 1950 school itinerary.

Co-operating together, ministers and laymen have worked out a plan which arouses interest elsewhere. Several other cities are seeking to put similar plans into operation.

KITCHENER-WATERLOO clergymen frankly admit, however, that the idea was originally the inspiration of former school board chairman, Lorne R. Shantz. He says, "No person is more dangerous than an educated one with no religious background. People are more prone to accept subversive doctrines, such as communism, without the stabilizing effects of Christian principles. Teaching them helps adults too. Their welfare, as old people, in a few years will be in the hands of today's youngsters."

Teachers verify these views by ass ing that Sunday school attendants, v an awakened sense of right and wrc are much easier to teach than child not accustomed to acting according accepted standards of society. The f that children need Christian teaching c not be denied.

The late Prime Minister of Cana William Lyon MacKenzie King—who, cidentally, was born and raised in Kit ener—made the following statement i public address a few years before death: "The more I see of life, the m thankful I am that I had good Sunc school teaching."

Church and school officials of Kit ener and Waterloo are putting on the fi annual "Church and School Week" Se 16-23. They are confident that it v help children prepare to face life, not o with good secular education, but w adequate religious training too.

SKIPPO THE GOAT

SKIPPO IS A MOUNTAIN GOAT in a children's story book. The author is an Englishwoman who became interested in helping the women of India extend their social service work. She has donated the income from the sale of her book for this purpose. The result is that there are now hospital vans in five centers in India, each called the "Skippo Van." On one side of each van is pictured a leaping goat; on the other the name and purpose is inscribed.

One of these vans is serving the villages around Kodaikanal, which is the hot-weather retreat for people of all nationalities and the place to which the children of missionaries come for their schooling before going to their homelands. The outlying villages are crude and often very unclean. The van visits six of them that can be reached by road. Serious cases are brought in to the municipal hospital in Kodai. Recently 780 people received cholera injections, thereby preventing an epidemic. Medicines are provided by the Red Cross or by private donations from members of the All-India Women's Federation. Medical students learn of India's needs by taking turns going with the doctor in "Skippo."

—HELEN C. CANNADAY

HELP FROM THE HILLS?

By STEWART W. HERMAN

A vacationer in the Swiss Alps takes stock of our generation and finds refreshing change from the spiritual romanticism of the past

"I will lift up mine eyes unto the hills rom whence cometh my help . . ."

MANKIND HAS ALWAYS DRAWN strength rom contact with mountains. But man's elationship to Nature has changed. For he last century our chief contact with he high altitudes has become a matter f sport and recreation rather than of hilosophical contemplation or spiritual enewal. A week's sojourn recently in ne Swiss resort of Zermatt—at the foot f the Matterhorn—gave our family a tartling insight into the way our outlook as altered in the last few generations.

The morning after our arrival, I found hat an old friend of mine from the war ears in London was preaching at the nglish Church. A few days later our aths crossed accidentally about 2,500 eet above the village where the Riffelalp Hotel faces the majestic Matterhorn. As e stood chatting with Principal Williams nd his wife (he is now head of an Angcan theological college at Durham), an lderly member of his summer congregaon came toward us and we were introuced to her.

MISS BARING-GOULD, a relative of the ell-known hymn writer, is now 82 years ld. She was spending her 41st summer the same hotel, which was only one ear old when she was first brought there y her parents in 1885. She belongs to ie generation of those who turn toward ie hills not to strengthen their limbs nd their lungs but to restore and revive their spirits. In her opinion neither the Canadian Rockies nor Mt. Everest can rival the Matterhorn. She is no mere devotee of Mother Nature; her ardent loyalty belongs to the Church of England and its Missionary Society. Every Sunday she is present at early communion as well as the 11 o'clock preaching service and her mind is alert to world events wherever the interests of her church are engaged. Therefore, when she lifts her eyes up to the hills, she sees God. But I fear her race is dying out. Meeting her set me to thinking about it.

The rediscovery of the Alps coincided roughly with the dawn of the industrial era (which eventually gave birth to the annual vacation idea) and with the back-to-nature movement inspired by philosophers like Jean Jacques Rousseau or poets like William Wordsworth. Soon adventurers were scrambling feverishly to the pinnacle of every snowcapped peak in Switzerland and "hotels" began to sprout in the most unlikely places to supply weary travelers with a cup of hot chocolate. Thousands of more cautious tourists followed the climbers as far as the foot of the final ascent and were satisfied to remain there admiring God's handiwork and perhaps writing poetry or making sketches.

IN OTHER WORDS, THIS RETURN to nature was linked with a yearning to translate romantic experiences into spiritual values. (Do you recall that overworked expression "mountain-top experience"?)

Eternity was seen in every fragile flower, such as the rare and homely edelweiss. Morning after morning, visitors would huddle outside their hotels before dawn to watch the sunrise ignite unseen pinnacles of snow in a burst of radiant light. The first generation of American travelers to Europe were entirely captivated by this spiritual romanticism. They did not come to study "conditions" but to make the Grand Tour of the Rhine, the Black Forest, the Lake of Luzerne, Interlaken, the Rhone Glacier, plus a few Italian cities.

THE ENGLISH took this continental tour with special seriousness. Many of them settled every summer in a favorite resort where they promptly built a little church. Dozens were erected all over Europe in the latter half of the 19th century and frequently became the vital center of the holiday community. Today most of them are rather forlorn relics of past piety, with little or nothing left of the endowments which once supported them. Week-end tourists sometime attend service but the days when people came to settle down for months are gone. The airplane and auto have seen to that. Journeys have become too easy.

Take Riffelalp, for instance. It is nothing more than a small cluster of buildings high above Zermatt on a mountain shoulder directly facing the Matterhorn. It was built for those who wanted a room with a breath-taking view. The big, old-fashioned hotel is flanked by a Roman Catholic chapel on one side and an Anglican Church on the other. The churches were designed to serve the guests of the hotel, for there are no other homes.

For many years Dr. Lefroy, the Dean of Norwich in England and a famous preacher, led a party of people to the Riffelalp hotel for the whole season and gathered large crowds every Sunday to the little church. They were there to [illegible] and worship. They sought *re*-creation, [illegible] *wreck*-reation.

At the height of his glory—in 190[illegible] the Dean died there and was buried [illegible] side the Alpine English Church. M[illegible] Baring-Gould remembers him. But to[illegible] English services are conducted only in [illegible] Zermatt village church for the benefit[illegible] a few "old-timers" and the casual tr[illegible] sients like ourselves whose main idea[illegible] to "see the sights." The church on [illegible] upper heights is a silent monument to [illegible] Victorian era.

Zermatt itself tries to frustrate the m[illegible] ern tendency to rush from place to pla[illegible] and with a certain amount of succe[illegible] The canny Swiss have built no auto r[illegible] up the valley. You must leave your [illegible] at Visp beside the Rhone and take [illegible] cog railway which climbs for one h[illegible] and a half through unspoiled gorges, v[illegible] leys and ravines. Some say that if au[illegible] could go in, the railroad would soon ce[illegible] to be profitable, which is why the Sw[illegible] have built no highway. But let's g[illegible] them the benefit of the doubt.

CONCESSIONS have already been ma[illegible] to the demand for speed—and pro[illegible] When skis were imported from Sc[illegible] dinavia at the turn of the century, [illegible] hotel-keepers were not loathe to devel[illegible] two seasons instead of one. To shor[illegible] the long, tedious uphill climb, ski-l[illegible] were introduced. Now during win[illegible] week-ends the city populations of Switz[illegible] land may be seen rushing to the mou[illegible] tains, not to sit in Christian awe but [illegible] cut Christianias in the snow from top [illegible] bottom. This is a measure of ma[illegible] changing attitude toward altitude.

Petitions are being circulated this su[illegible] mer among all the visitors to prevent [illegible] construction of a railway to the peak

he Matterhorn. Again it is the British ano are trying to stop what they believe e be a desecration of the noble peak, despite the fact that in the valley cemeeries many young Britishers lie buried after perishing somewhere on the treacherous heights.

No finer network of paths at high altitudes is to be found than those running up out of Zermatt in all directions. Many of them which climb steeply to 7,000 feet or more above sea level, are so broad that four persons can walk abreast. But *walk* you must. You are not pushed around on roller chairs. This sort of climbing is a stiff form of exercise but good for the whole family, and it gives you time to think even though you only stay one week.

WHAT IS ONE TO THINK ABOUT? How the world down below is slowly going to the dogs? By no means! Let's not idealize the so-called "good old days" more than they deserve. What then? About the misery of the millions who are not able to spend a holiday in the mountains or at the seashore? Not necessarily! Morbidity won't help them. Well then, let's be proud of the heights we have scaled and gloat over the lofty eminence we have achieved! For a moment at least the whole world is at our feet. Marvelous self-deception! God didn't make the mountains for that, even though the devil tries to make us think so.

At the beginning of this article only the first verse of Psalm 121 was quoted. I suggest that we all—both the mountain-gazers in their hammocks and the mountain-climbers with their knapsacks—spend some time thinking about the second verse:

My help cometh from God
Who made heaven and earth!

FAME COMES IN UNEXPECTED WAYS

MANY FAMOUS PEOPLE are better remembered for simple works than for serious ones. Thorsten B. Veblen, American economist and author, is little known for the years he spent as professor of political economy at Chicago, Missouri and Stanford universities. Neither is his book *The Theory of the Leisure Class* very popular. But the phrase "Keeping up with the Joneses," originated by Veblen, is a household word!

Dr. Clement Clarke Moore is far better known for his poem "'Twas the Night Before Christmas" than for his *Hebrew-Greek Lexicon*. The simple poem was written by the eminent scholar of Oriental and Greek literature for his children with little thought that it would be seen by anyone else. A New York paper published it, sending it on its long road to fame. Although pleased that his poem delighted so many children, Dr. Moore regretted the fact that he was always linked with this type of writing rather than with serious research.

Sara Josepha Hale did not become famous because she was long the editor of an outstanding magazine, *Godey's Ladies' Book*, nor because it was at her suggestion that President Lincoln proclaimed Thanksgiving a national holiday. But she is famous for having written the nursery rhyme, "Mary Had a Little Lamb." —JEWELL CASEY

SERVICE CENTERS REOPEN AS ARMED FORCES INCREASE

Thirty parish centers now operating; Service centers open in Washington and San Francisco to meet growing need as more men and women are called to colors

MORE THAN THIRTY LUTHERAN Parish Centers and Service Centers are now in operation as the increased personnel of military forces demands that the church take action again to stay "by their side all the way."

From Washington to San Francisco, a chain of Lutheran installations is serving men and women in the armed forces. The chief objective is to provide spiritual counsel and to keep Lutherans in uniform in close contact with local church and community life. Recreation holds a secondary place.

IN WASHINGTON, MORE THAN 100 servicemen from 24 states attended the opening of the Lutheran Service Lounge in the Lutheran Church Center, 736 Jackson Pl., N.W., on Aug. 5. Located only one block from the White House and directly behind Blair House, the President's temporary residence, the lounge is a community service project of the Lutheran Inner Mission Society of Washington. It is supported, as are all such centers, by the Lutheran Service Commission of the National Lutheran Council and the Armed Service Commission of the Lutheran Church—Missouri Synod.

The Washington lounge will serve as information center to direct servicemen and women to services and activities in

WELCOME, SOLDIER!
The church is ready to serve him

Washington's 35 Lutheran church... However, recreation will be provided ... radio and television, refreshments, re... ing and writing facilities. The Luthe... Youth Council will supply volunteer ho... and hostesses on week-ends.

ACROSS THE CONTINENT, in San Fr... cisco, the King George Hotel will ag... return to active duty as the Lutheran C... ter serving the personnel from the m... military and naval installations in the S... Francisco Bay area. The hotel was u... for similar work during the past w... serving a total of 1,250,000 visitors a... guests from 1942-46.

The Rev. J. Henry Meyer, ULCA p...

HOME WAS NEVER LIKE THIS
Hostesses at Washington center's opening serve a soldier

A CHANCE TO RELAX AND BE COMFORTABLE
Friendly, informal atmosphere characterizes Washington lounge

FINDING THE RIGHT ROAD
Map is a guide to Washington

tor who formerly served St. Paul's Church, Elizabeth, N. J., and who was more recently connected with the CHEY appeal, will head the work at San Francisco. The Rev. C. Edwin Sohn, Missouri Synod pastor, will be associated with him.

Typical parish centers are located in local Lutheran churches. One such center is at Trinity Church, Henderson, Ky., with the Rev. Fred T. Eggert in charge. He finds his job occupies him "round-the-clock and through-the-week." Servicemen discover that these centers with their friendly, informal atmosphere, help them greatly to feel at home and provide welcome relief from rigid military routine.

DURING WORLD WAR II, the National Lutheran Council's Service Commission established 80 service centers, mostly in 1941 and 1942. Full-time service pastors at one time numbered 64. There were 644 Lutheran chaplains in the armed forces. More than 12 million servicemen and women attended these service centers, but reductions in the U.S. military program made it possible to close the last one on March 1, 1949.

Then came Korea, and the recall of many into uniform. The need increased and the 1951 Lutheran World Acti quota was raised by $400,000 to $3,30 000 to enable the restoration of some the work among those in the service.

Early in 1951, articles of agreem were drawn up between the National L theran Council's Bureau of Service to M itary Personnel and the Missouri Syno Armed Services Commission arrangi for a program of co-operation in spiritu service to men and women in the arm forces. The Rev. Carl F. Yaeger is t NLC co-director while the Rev. Wal E. Kraemer represents Missouri.

ONE OF THE CHIEF FEATURES of t agreement, aside from the physical a rangements for joint operation of serv centers, is the provision that no memb of the armed forces shall be denied H Communion at any service center becau of synodical connections. Previously M souri service pastors had administered t sacrament only to members of their o synod.

Present plans do not call for a progra of service centers as extensive as th operated during the war. Efforts will directed instead toward serving men a women of the armed forces through lo congregations and local parish progra in areas near heavy troop concentratio However, in addition to the service c ters at Washington and San Francis several others will probably be activa again in the near future.

Parish centers are now in operation the Panama Canal Zone; Columbus, diana; San Diego and Santa Maria, C fornia; Columbus and Savannah, Ge gia; Rolla, Missouri; Anchorage, Alas Columbia, South Carolina; and Kille Texas. New centers will soon be oper in Formosa and Japan. Service offices in Augusta, Georgia; New Bern, No Carolina; and Louisville, Kentucky.

LEADERS SHOULD KEEP ON GROWING

By ERNESTINE S. DAUM

Lay leaders and teachers in parish and church school activities must learn to set standards of unselfish service and avoid ruts

"ARE YOU A WIFE, TOO?"

The small group of church women meeting for the first time at a workshop were getting acquainted at the lunch table. Introductions had been made all around, when one of the younger women turned to me with that question.

"Yes, I am a wife—" I began, but before I could add "—and a mother, too," she was ready with the next question.

"What is your husband's church?"

"Oh, I guess I'm the wrong kind of wife," I laughed, realizing that the group was composed mostly of pastors' wives. "My husband is a layman."

The friendly group quickly assured me that the wife of a layman, interested and active in church work, was definitely the *right* kind.

"It will be interesting to compare viewpoints from both inside and outside the parsonage," they said.

FOR THE FOUR DAYS that we were together, views were shared, discussed and argued. Many of the discussions centered about the various activities in church and the inevitable problem—who can be found to fill positions of leadership?

"The burden seems to fall on the minister or the minister's wife in a great many congregations. They are called upon to teach in church school, lead young people's groups, manage the nursery, and direct special committees when much of that work could be done by laymen." Such was the opinion of the group.

"On the other hand, laymen *have* taken the lead in those activities in other congregations," I countered. "Undoubtedly more of them would become active if they knew the best way to offer their services, or what opportunities for leadership were available in the church."

THESE TWO PROBLEMS ARE FACED especially by new members of congregations, I have found by experience, having been a "new member" three times within the past seven years. Often when people have moved away from active participation in their former congregation, they are eager to become a working part of their new church, but reluctance to push their way into positions of leadership cloaks their talents.

There are ways of discovery, however. If in his letter of transfer, the former minister will list positions held by the transferring member, members of the new church can invite the newcomer to work in fields where his past experience would be helpful. Or, the new member, upon joining a congregation, could be asked to fill out a personal record, showing the various opportunities for leadership in the church which he can check for special training, past experience and willingness to participate.

The newcomer will thus immediately be drawn into work for the advancement of God's kingdom. If his interests and talents are recognized and used, no time will be wasted in helping him feel at home in the new church.

The personal record idea need not be

confined to new members in order to enlist leaders. In almost every congregation, the work is carried on by the "same old few," but this situation need not exist. An "Enlistment for Leaders" survey will help discover additional workers.

ENLISTING NEW LEADERS is only part of the average congregation's problem, however. Another pressing need is to hold on to leaders already in service and to help them improve themselves.

"When you have volunteer helpers, you can't always depend on them," a friend of mine said recently. She wasn't talking about the church, but she might have been. Isn't it true that volunteers often "fall down on the job" when the church is counting on their services?

Perhaps such people are not volunteers in the true sense of the word. Instead of offering assistance, perhaps they were drafted into service.

CHRISTIAN LEADERS MUST be dependable. Moreover, they must be tactful. One of the hardest things for a leader (especially after coming into a new church) is to curb the impulse to say "Back at our former church we did it this way." Surely no pastor likes to hear newcomers intimate that the work of the church is being badly managed. Diplomatic suggestions, however, will be welcomed if found sincere and truly helpful.

The Christian leader must be aware of the effect his example has on others. Jesus recognized the power of influence upon people and lived accordingly. Leaders among laymen must do likewise.

"What kind of influence do I have upon others?" "How can I set a better example?" are questions a leader should ask.

SELF-IMPROVEMENT IS AN essential part of leadership.

"How can a leader keep from falling into a rut?" we asked the class of young people in one of the leadership train courses my husband and I are conduct at our church.

"By looking where he's going," quipp Jack, the class comedian.

The typical teen-age answer was r unusual. Though often humorous, su statements contained a wealth of id that could be translated into good sen

"You know, Jack is right," my husba agreed after the laughter had subsid "Let's develop that idea in terms of chur leadership and see how it is possible keep out of a rut by looking where y are going."

The class then discussed ways by whi a leader often manages to settle himse step by step, into a routine that eventua becomes dull and uninteresting. Sund school teachers, particularly, who tea the same subjects in the same way ye after year fall into this category. T leader in a rut has his eyes closed to ne developments, the group concluded. T cause is laziness; the result, disaster.

WILLINGNESS TO LEARN and grow is t best way for a leader to keep his ey open to where he is going. Ample mat rials and activities are available to aid t leader's constant growth. Church ser ices, the Bible and related books, mag zines and pamphlets furnish facts for i formation and guidance. Study courses leadership schools, workshops and confe ences provide new experiences that a the development of techniques and skil

If there is no leadership training scho the leader still can improve his usefulne through individual study. Informati about such courses may be obtained fro the Parish and Church School Board writing to Dr. Erwin S. Spees, 12 Spruce Street, Philadelphia 7, Pa. Leade helps, including a list of books for t worker's library, are available free.

How "In God We Trust" Got On the Change in Your Pocket

Concern for nation in Civil War days prompted Pennsylvania pastor to write Treasury Secretary Salmon P. Chase about U.S. currency

The Rev. Mr. M. R. Watkinson in his small parish at Ridleyville, Pennsylvania, brooded over the low ebb of Union fortunes after Fort Sumter and Bull Run, seven months after the start of the Civil War. One cheerless November day in 1861 he sat down at the antique desk in his rectory and wrote to the Secretary of the Treasury.

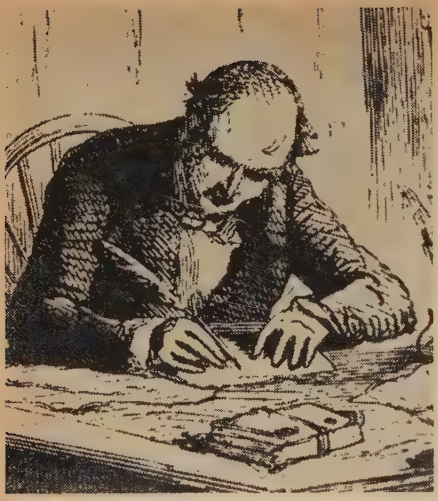
"One fact touching our currency has hitherto been seriously overlooked," he wrote. "I mean the recognition of the Almighty God in some form on our coins. What if our Republic were now shattered beyond recognition? Would not the antiquaries of succeeding centuries rightly reason from our past that we were a heathen nation?"

Proposing as a motto "God, Liberty, Law," he concluded: "This would place us openly under the Divine protection we have personally claimed. From my heart I have felt our national shame in disowning God as not the least of our present national disasters."

The Secretary of the Treasury was Salmon P. Chase, one of Lincoln's ablest cabinet members. Later he was to become Chief Justice of the United States, and it was in his honor that The Chase National Bank of the City of New York was named in 1877. Deep in problems of financing the war, he read this letter from Mr. Watkinson and recognized its merit. Within a week he had dispatched a note to the Director of the Mint in Philadelphia, James Pollock.

"No nation can be strong except in the strength of God," he wrote, echoing the sentiments of the clergyman, "or safe except in His defense. The trust of our peopel in God should be declared on our national coins. You will therefore prepare a motto expressing in the fewest and

First Coin to Bear the Motto
Two-cent piece of 1864



HE SAT DOWN AND WROTE A LETTER

tersest words possible this national recognition."

THE DIRECTOR OF THE MINT acted quickly on the Secretary's order. Before the year was out a pattern for a $10 gold piece with the motto "God, Our Trust" had been submitted. Shortly thereafte "Our Country, Our God" was suggeste But it was not until 1864 that "In God W Trust" first appeared on a United State coin, a two-cent piece. Salmon P. Chas himself had proposed this inscription.

Today this motto has the ring of timelessness, as though it had been given c tablets of stone to the founding fathe of a republic conceived in a deep religiou spirit. Yet until 1864 our country moneys bore only practical and mundan slogans, such as the terse injunctio "Mind Your Business" on the Fugio Cen issued in 1787 as the first coin of th United States.

Most U.S. coins in circulation toda bear the inscription "In God We Trust Silver dollars, half dollars and quarte were minted with the motto in 1866 an have carried it ever since. It first appear on the penny in 1909, but not on the dim until 1916. The five-cent piece carri the motto from 1866 to 1883, and after long lapse resumed it in 1938.

IDENTIFICATION

RECENTLY I CAME INTO A LOCAL hospital on my tour of duty as a volunteer pastoral visitor for the Board of Inner Missions. Before I could say a word, a patient exclaimed, "Oh, you are the Lutheran pastor!"

"I suppose you saw me last Thursday when I was here?" I asked.

"No, I didn't come in until the beginning of the week."

"Then how did you know that I am the Lutheran pastoral visitor?" I pursued.

"I saw it in your pocket," was the reply.

In my coat pocket, face outward, I happened to have that week's issue of THE LUTHERAN, with the title appearing just above the edge of the pocket. Hereafter THE LUTHERAN will be my badge of identification.

—RALPH L. WAGNER

I CAN TAKE my telescope and look millions of miles into space, but I can go away to my room, and in prayer get nearer to God and Heaven than I can when assisted by all the telescopes of earth.

—ISAAC NEWTON

The Blessing That Stays with You

by ALBERT P. STAUDERMAN

A lady asked the pastor a question at the church door after service and helped the whole congregation to understand the liturgy better

THE CONGREGATION STOOD reverently as the "Amen" at the close of the hymn echoed into silence. The little church was well filled, for the Matins service was proving to be a helpful addition to the worship schedule.

The pastor turned from the altar and raised his right hand. "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all," he said.

The organ swelled into another "Amen" and the worshipers sank into their seats for a moment's silent prayer, until the strains of the postlude announced their dismissal.

"THE SERVICE WAS VERY beautiful. I'm glad I came," said Mrs. Wilson to the pastor as he stood greeting worshipers at the church door after the service.

"There's one thing I couldn't help noticing, though," she continued. "You used a different benediction. Somehow I don't feel as though the service has concluded unless I hear 'The Lord bless thee and keep thee.' "

"At Matins and Vespers we always use the New Testament benediction," the pastor replied. "Some people call it the Pauline benediction or even the Apostolic salutation."

"My, those are big names for a little benediction. But I get the point, I think. Paul and the apostles must have used it first." Mrs. Wilson seemed proud of her liturgical knowledge.

"THAT'S QUITE RIGHT," beamed the pastor, wishing that the conversation would end since the line waiting at the door was beginning to stir impatiently. "Remind me sometime to give you a copy of one of the fine books we have about our church services. There's *A Manual on Worship* by Dr. Strodach and *The Lutheran Liturgy* by Dr. Reed. I have them both in my library."

He waved a good-bye as Mrs. Wilson went down the steps and the line moved along. Good-natured despite the delay was the next person, Charles Blechstein, one of the faithful attendants. Smiling he said, "Now that we've got Matins each Sunday you've got to teach people the service all over again, eh, pastor?"

"I hadn't thought about it that way, Charley," responded the pastor. "But maybe you've got a good idea there. Next Sunday I think I'll do it."

THE FOLLOWING SUNDAY MORNING the pastor's sermon dealt with the order of service used in Lutheran churches. "Almost every congregation uses the service in full at its chief worship period," he said. "Although some authorities on the liturgy claim that the full service should only be used when there's Holy Communion. However, when there is a second service on a Sunday morning, espe-

"The Lutheran Liturgy" by Luther D. Reed and "A Manual on Worship" by Paul Zeller Strodach are published by the Muhlenberg Press, Philadelphia.

cially an early service, most congregations do just as we are doing—use Matins."

Matins, he went on to say, is a brief and complete service whose historic background extends to the earliest days of the church. Along with Vespers, it constitutes a proper variation in the order of worship suitable for use by Lutheran congregations.

MRS. WILSON WAS MOST interested when he began to speak about the benediction.

"The New Testament benediction which closes our Matins service has a variety of names. It is trinitarian, because it refers to the Father, Son and Holy Ghost. It therefore comes from a New Testament background and was first used by Paul in writing to the Corinthians. It differs from the Aaronitic benediction which we use at the chief service and which was originally commanded by God."

"Really, this New Testament salutation is a statement of the heavenly gifts provided for us by the Holy Trinity. It can be used with minor variations and still mean the same thing. In the Episcopal church, for instance, it's used as a prayer, ending with the words "be with us all."

"Almost all the epistles of the New Testament begin and close with some kind of salutation, often just the words 'The Grace of Jesus Christ be with you all.' In some services, pastors use so sim a blessing as the words 'The blessing Almighty God, the Father, Son, and H Ghost, be and abide with you all.'

"These various forms of benedict all provide reassurance for worship that our heavenly Father through Ch and the Holy Spirit is ever present bring us a blessing when we serve Him.

"The medium of this blessing is t grace of the Lord Jesus Christ. T grace is the unmerited love of God, whi through Christ has called us to salvati and reconciled us to God, establishi a father-child relationship under His lo ing care. When this grace is with us surely enjoy a heavenly blessing.

"KEEPING US IN THIS HAPPY relatio ship to our heavenly Father through Jes is the Holy Spirit, who constantly guid us and helps us. The work of the Spi includes the forgiveness of our sins, whi might separate us from God but whi can be wiped away by the Spirit's pr ence in our lives. The Spirit also helps make our hearts and lives holy by dra ing us closer to the perfection which G desires and to which we are called.

"Whether it is expressed in simple in elaborate words, therefore, the ben diction at the close of any service of wo ship serves to remind us of God's lo and his brooding care over us when v leave his house to go about our dai labors."

THE OBJECT OF BELIEF is "whom." Men will turn from machines, plans and platforms whenever a true leader comes; and if no true leader appears, they will follow a false leader rather than a correct creed, provided that leader has guile and glamor.—From *So We Believe, So We Pray* by GEORGE A. BUTTRICK (Abingdon-Cokesbury)

FIVE MAKE A FAMILY

A Bear—Or Not a Bear?

"HURRY, HURRY!" SHRIEKED SUSIE, "there's a bear after us!"

"There is not," replied Bobby Friedland. "That's just old Sam."

"It's not. It's a bear," insisted Susie.

I looked out the window of our bedroom to catch a glimpse of the children. Bobby's calm superiority always amuses me as much as it enrages Susie. He's four and a boy. Why shouldn't he feel superior to a mere three-year-old girl? But Susie can't see it that way.

Even a tee-shirt and overalls couldn't make Susie look anything but feminine. Pedaling along on her tricycle, she looked sweet enough to eat.—Or could that be a mother's prejudice?

But it was Bobby who was really gotten up this morning. From broad-brimmed hat to the gun and holster to the high-heeled shoes he was a full-fledged cowboy. No wonder he wouldn't let Sam, good-natured if heavy-footed neighborhood mongrel, be a bear. Bobby was ready for a gallop across the prairie after rustlers. No bears in his vision today.

I WATCHED LONG ENOUGH to be sure the small riders turned at the corner and came back toward our house. Then I carried my nylons over to the bathroom for a quick sudsing. My hands were still wet when the phone rang. I rushed to it.

"Hi-ya, Connie, dear," came Eloise Clinefoose's soft voice. "Going to the Young Women's Society executive meeting this afternoon?"

"I'm afraid not, Eloise. I just can't make a three-thirty meeting. That's one of the hardest times of the day for me to get away. I like to be here when Peter and Karen get home from school, and Susie sometimes sleeps till they get here."

"But bring them along, honey. That was the whole point of calling the meeting for that time. When Frieda started trying to find an evening that suited everybody, she just had an awful time. All the husbands seem to be either doing night work or taking some sort of courses or bowling or something. And all the girls hate to get baby-sitters because these teenagers act like you've asked Princess Elizabeth to scrub the kitchen floor and then they charge you half a week's salary for doing everything all wrong."

SHE PAUSED FOR BREATH. I opened my mouth but before I could get a word loose, she rushed on. "So Frieda just called me up and said she was desperate and should she try to have an executive meeting at all or just talk to the different officers on the phone before the regular meeting?—You know the girls do really set aside that one night and make it a point to be there no matter whether their husbands are bowling or going to the dentist or what.—Remind me to tell you about Eric Sanborn's false teeth sometime. You'll split your sides. But I can't take time for it now. The woman on our line is peculiar. She hates to have me talk more than three minutes at a stretch, so I have to make all my calls short and sweet. You wait and see. If we don't hurry she'll be clicking away like mad before we're half finished.

"Well, as I was saying, Frieda called me up to see whether I thought we should have a meeting or let it go. You know how she is. So charming but so afraid of doing the wrong thing and having someone think she is being bossy."

ELOISE HAS SUCH a musical voice and talks so fast I sometimes forget to pay attention to what she's saying. It's like listening to a soap-opera. You can skip two or three installments and find yourself right at the same point when you come back to it. However, that can be embarrassing, for when she suddenly stops and asks what I think about something I have to scramble to think what she's just said.

"Well, Eloise, I'll tell you exactly how I feel about this meeting," I said, hoping I wasn't too far off the subject. "I can't see that I am really needed. I'm just hospitality chairman and I have all the hostesses lined up till the end of the year. After that, you know, I'm going into the regular women's society. Dan's been kidding me for some time about this 'young women' business. So I don't think I am going. I'm not important enough to disrupt my family's program."

"But, Connie, it won't disrupt your family's program. Susie will be up from her nap and the other children will be back from school, so I'll pick you up at 3:25 and we'll be right on the dot."

Her sweet insistence made me think of a steam-roller masquerading under a mountain of whipped cream. The thought stiffened my backbone. "Sorry, Eloise, but sometimes Susie sleeps quite late. Then when she does wake up she's too drowsy to be hurried into her clothes. Try to rush her and she's likely to be cantankerous and spoil the meeting for everyone. I never can tell how she's going to behave. I'll call Frieda and explain."

"Never mind, honey. I'll tell her. O course I can see that Susie, being th youngest, might be more of a problen than my Weesie. I never have a bit o trouble with her, it seems. She was jus born obedient. Well, see you Sunday."

"Thanks for calling, Eloise. 'Bye." hung up the phone and sat there countin desperately. "One, two, three, four, five six, seven, eight, nine, ten! Was I bein a good Christian or just a hypocritica coward? Weesie just born obedient! Yes when her mother's there to browbeat he in that soft way of hers. But who walkec up to the new child in the nursery clas and deliberately spit in his face? Wh broke up the new crayons and threw then around the room? Who tore the strap of Kathy Madcliffe's pretty pocketbook Everybody knows but Eloise.

THERE WAS NO SENSE sitting still build ing up a rage against Eloise. I decided t have another look at my "problem." Grr —Of course, she's a problem. But sh has problems, too. Being the younges in a family where the older children ar always doing things that you're too youn to share brings its own frustrations.

I couldn't find the children at the fron of the house. Then I heard water run ning in the outside faucet. I hurried ou

Bobby was running water into an ol pan from which Sam was lapping eagerly. Susie was patting him, neve noticing the muddy splashes on her shoe and overalls.

"We're watering the stock," she in formed me, her eyes sparkling. "Th stock hasn't had a drink all morning."

So Sam wasn't a bear. He was "stock. Poor Susie. She had adopted Bobby make-believe with no noticeable reserva tions. Just the same, I wished she had playmate who would say now and ther "Yes, Susie, I see the bear too."

The Gospel for the Seventeenth Sunday after Trinity (September 16) is written in Luke 14:1-11

"KNOW THE BIBLE" SERIES by PHILIP R. HOH

DO YOU FAVOR an "open" Sunday? Or do you prefer a day when activities are restricted? It was not too long ago that secular business closed for Sunday. There were no movies, no baseball games. Plants were shut down, grocery stores locked up.

Suppose you wanted people to return to a more relaxed and worshipful Sunday, a Sunday of rest and reverence; how would you try to accomplish it?

That was the problem faced by a group of priests several thousand years ago. However their concern was with the observance of the Sabbath (Saturday). For generations the Hebrews had highly reverenced the Sabbath day. From before the time of Moses, during the wanderings in the wilderness, during the settlement in Canaan, under the kings, and until the exile to Babylon the Sabbath was honored as the Lord's Day (*see Exodus 16:23-26*).

But during the exile (following 586 B.C.) the Hebrews were influenced by Babylonian ways. Living as they were in a land where the Sabbath was considered to be just another day, it was easy to forget the ancient customs.

FURTHER, IT WAS DIFFICULT to make a success of your own business when your competitor continued to work on the day you were closed. So, during the long years of adjustment in Babylon, Sabbath observance became neglected.

When the exiles began to return to Jerusalem, the priests tried to convince the people that they should renew their reverence for the Sabbath. What was the highest motive to which they could appeal? What, more than anything else, would make the people want to return to the ancient custom? The priests came to a conclusion. If it were emphasized that God himself instituted the Sabbath, that he himself honored that day, that would be the highest possible example.

The priests looked over the familiar stories of creation. (*Beginning with Genesis 2:4 in the Bible as we have it.*) These omitted mention of the Sabbath. So (it is believed by a majority of present-day scholars) the priests then wrote their own account of the creation. They wrote it with all the reverence and majesty of inspiration. It was simple, straightforward, beautiful.

Their account began, "When God began to create heaven and earth, the earth was a desolate waste, with darkness covering the desolation, and with storms sweeping over the waters." They told of six days during which God created all things. "And by the seventh day (the Sabbath) God completed all the work he had been doing, refraining from work on the seventh day." You know the priests' account. It is Genesis 1:1—2:3.

Sabbath observance again became one of the most important parts of Hebrew religion. The priests were able to enforce it to the point where the slightest work was punishable by death.

WHEN THE DISCIPLES of Jesus, on a Sabbath, plucked grain from the fields, rubbed it in their hands and ate it, they broke two Sabbath laws. Plucking grain was reaping, rubbing the chaff away was threshing and grinding. They could have

been put to death. Sunday's Gospel lesson shows Jesus breaking Sabbath laws.

Jewish leaders were seeking a way to trap Jesus, that they might put him to death. If they could catch him breaking some Jewish law which had the death penalty attached, their task would be half finished. Since Rome would not let conquered peoples administer capital punishment, they would also have to catch Jesus doing something for which death was required under the Roman law. But one thing at a time.

Our story tells us that one of the more important Pharisees had invited Jesus to his home for a Sabbath dinner. Friends of the Pharisee, including some lawyers, were watching Jesus to see how he behaved. At the house he was confronted by a man with dropsy. Although the Pharisees had said nothing, Jesus *answered* them by asking whether or not it was lawful to heal on the Sabbath. He knew the answer as well as they. But this man needed help. He would get it. Jesus healed him.

Having healed the man, and knowing what his onlookers were thinking, Jesus reminded them that they would not consider it wrong to retrieve an animal from a well on the Sabbath. Surely a human in need is as worthy of aid as an animal!

BECAUSE THE RESURRECTION of Jesus occurred on the first day of the week, on Sunday, Christians have made that their festival day. Besides the difference in day, there is a tremendous difference between the Jewish Sabbath and the Christian Sunday. The Jewish Sabbath was a day of rest. The Christian Sunday is a day of worship. While I strongly believe that it is essential for all men to have a day of thorough rest each week, we must not confuse our beliefs. The Christian is not required to refrain from work on Sunday, but he is expected to make it joyous and reverent festival day, in mem ory of the resurrection of his Lord, and i recognition of his own resurrection t come. To make Sunday such a day, h will probably not want to do other work

AFTER THE INCIDENT at the entranc of the house, Jesus and the others went i to eat. The seats around the table ha as much significance as those of a forma diplomatic dinner. The seats nearest th host were of greatest honor.

Jesus observed the rush for the choic seats and commented in a parable tha this was not good table manners any where, especially in the kingdom of God He pictured a marriage feast (symboli of the kingdom). The thing to do, sai Jesus, is to take one of the lower seats Then, if you are worthy, the host will as you to come to a better place—and yo will be truly honored.

Jesus is not indicating that there is caste system in heaven, but he is pointin out that self-assertion is not the way t honor in the kingdom of God.

We are reminded of the argument be tween James and John as to which woul have the place of honor in the kingdom Jesus, you remember, answered that th one who is the best servant is greates

In the verses following our lesson Jesu told his host that there are two kinds o hospitality, the kind his host was offering that can be repaid, and the kind that can not be repaid. The second kind is better The first is only an exchange of hospita ity; the second is a giving of hospitality

It may be that Jesus was invited to thi dinner that the leaders might judge him By the time for dessert, they had bee judged and he vindicated. The man wh tries to sit in judgment on Jesus, by tha action inevitably becomes a guilty de fendant. Fortunately God is merciful.

Personal Problem Clinic

Square dance

PROBLEM: I have a sister who is in the early twenties. She is backward—hesitates to associate with people, both men and women. I believe Norma's feelings and behavior are the result of some early experiences which thwarted her desires unreasonably. She is intelligent, but she seems to have surrendered to the idea of little association with people. To this is added a puritanic idea of what is right and wrong.

We have social affairs in our parish house as a part of the congregation's fellowship program. I attend them, and I have encouraged her to go and "get into the swim." But she asserts her disapproval in no uncertain way—she feels they are definitely wrong.

Norma has few close friends among men or women. She holds herself aloof. She has added another to my many worries.

REPLY: A number of our congregations have fellowship plans. On the testimony of pastors and others, the experience over a number of years has been excellent. Numerous socio-recreational activities are included in the plans.

Viewed as objectively as possible, these are harmless and wholesome. There is no good reason why Norma should not join in the fun. But, if it is a matter of conscience with her, she had better abstain as long as she feels that way. There is no point to complicating one's conviction.

But Norma has another fundamental difficulty which no one but herself can remedy—others may help, but she'll have to take the initiative. She should take herself in hand and put herself into social relationships with other people. She will have to go out to meet them, converse with them, play games, and join in the activities in general. For a while this may be difficult, but gradually it can become a natural and easy thing.

Family troubles?

PROBLEM: For a number of years my husband and I have been at odds about some big important matters which concern both of us. We rarely talk about these things nowadays—there was plenty of discussion years ago. They have never been mentioned in the presence of our daughter who is now 15. My marraige was happy for about a half dozen years, and then things changed. It has been pretty unsatisfactory since then.

My worry is whether I should tell Irene about the trouble. Ought she not know? Would her knowledge of our conflict influence her own life in a wrong direction? Would it lower her estimate of her parents?

REPLY: If Irene is a normally intelligent girl, and this conflict has been going on for a number of years she almost certaintly is aware of it. Of course, she doesn't know the causes or the particular facts, but she could hardly miss sensing the unsatisfactory relationship between her parents. It is possible that she has been doing her own private worrying about the unpleasantness, but hasn't had the courage to open the subject.

It may be a great relief to you and to the girl if you would explain the difficulty to her. But here is a big problem. Can you give her a picture of the situation which is true and fair? Aren't you likely to paint your husband as a villain and yourself as an angel? If you decide to speak to her, be sure to admit your own weaknesses and contributions to the trouble, and to attribute nothing to your husband beyond verifiable fact.

Guard carefully against trying to turn the girl against one parent or giving her impressions or feelings which could interfere with her own later romance and possible marriage. She is entitled to have the truth, and to a faith in the possibility of a happy marriage, despite anything that may have happened in the lives of her parents.

—EARL S. RUDISILL

Letters regarding problems to be considered on this page may be mailed to Dr. Rudisill at 1228 Spruce St., Philadelphia 7, Pa.

An Ocean Divides Christians

Europe and America, Their Contributions to the World Church. By Daniel Jenkins. Westminst Press. 72 pages. $1.75.

To anyone who has lived in Europe as well as America, this book is refreshing. As young English Congregational minister, Daniel Jenkins got a year's first-hand experien in America. He learned to know something of the United States from coast to coast, too part in practical church work, and acquired the insights which make his comments o Christianity in America as penetrating as those on Europe.

His presentation, injected with dry British humor, seeks to explain why European churchmen misunderstand America. He shows how Christians on both sides of the Atlantic tend to think of each other in stereotype; and how the Europeans tend to overrate their own theological interpretations at the expense of their "activist" American brethren. Karl Barth, for example, seems to write as though the Anglo-Saxon world never existed. Jenkins deplores this preoccupation, for it deprives European Christians of a closer knowledge of "the largest, most complicated, and most exciting sphere in which the Ecumenical Movement has to work."

Conversely, European theology has something to give America. Jenkins notes that America's religious leadership is "notably weak in the study of systematic theology." He believes that the Christian church is still on the intellectual defensive in America. For the most part, he thinks, we are "curiously lacking in any sense of 'the holy Church throughout all the world.'"

The author praises the activity of our lay people. Yet, says he, "in few countries do laymen take a smaller part in the creative thinking of the church." He warns: "Unless the American churches embark soon on schemes of thoroughgoing training of lay leaders in such realms as education, medicine, law, politics and industry, it is hard to see what can prevent the comprehensive secularization of American life, however full the churches may continue to be."

"America," as Jenkins finds, "needs a theology that will give it the maturity, judgment, and power of self-criticism to handle power and wealth responsibly and a stru ture of church organization that will expre and not obscure the essential nature of t common life of the people of God."

The author sees the distinctive Americ task as a responsible use of its strength a riches to maintain peace and improve t life of the backward places of the earth. T task of our spiritual leaders is "to he America to become the rich man who ente the kingdom of God."

I recommend this book to none of n brethren who wish to slumber on amid t dreams of premature self-satisfaction. all, however, who would be moved by a de sense of responsibility for their Christi brethren at home and in the Old Wor *Europe and America* is like a shot in "lov working arm." E. THEODORE BACHMA *St. Paul, Minn.*

The Master for Teen-agers

The Life of Jesus. By Donald F. Irvin. Ill trated by Ralph Pallen Coleman. Muhlenbe Press. 219 pages. $3.

Here is a "Life of Jesus" prepared f teen-agers, written in the vocabulary ran of junior high and high school readers. T Rev. Donald F. Irvin, New Jersey past with 20 years' experience, richly posses the know-how to reach modern youth.

The reviewer feels that this book with easy readability, Gospel-centered truth, d matic recital, supplementary information customs and habits of the times, is a cho book not only for the teen-ager, but for in-between-ager—from the teens to the thr

score-and-ten-ager—and beyond. Its easy divisions make it a ready accompaniment for the family altar in devotional and informational reading.

Seventeen full-color reproductions of paintings by Ralph P. Coleman, one of our foremost contemporary illustrators, add to the charm of the book. We hope it will not be out of line to suggest to the author that he dedicate his gifted pen, splendid scholarship, and literary understanding to a similar study of "The Life of Paul." Readers in all ages beyond the teens will buy, read, use and treasure his consecrated writing.

Milwaukee, Wis. JOHN F. FEDDERS

Israel's Religion

The Old Testament Against Its Environment. By G. Ernest Wright. Henry Regnery Co. 116 pages. $1.50.

This is the second in a new series of monographs called "Studies in Biblical Theology" with both British and American scholars as editors. Dr. Wright of McCormick Theological Seminary, Chicago, undertakes in this book to exhibit the central features of Israel's religion in contrast with the ideas and influences found in the surrounding nations. He suggests that divine revelation is responsible for this contrast.

Chapter I discusses the problem of monotheism and reaches the conclusion that the monotheism of the Old Testament is not speculative but is "existential," i.e., it is concerned with the exaltation of God as alone worthy of man's worship. Chapter II covers a variety of topics including the reforming power of Old Testament prophecy, Kingship in Israel, the doctrine of a special election, the covenant idea, and the fact of revelation. All these subjects are contrasted with the features of polytheistic faith among the ancient neighbors of Israel as these have been made better known through modern archaeology.

The concluding chapter presents the attitude of Old Testament law toward divination and magic as these were practiced in North Syria and Babylon. There is an analysis of demonology in the Old Testament (a neglected subject in Old Testament theology) and a final discussion of the religious festivals and sacrifices against their historic environment. The author rightly maintains the incompleteness of the Old Testament revelation without its New Testament fulfillment. This is a useful book for every minister, theological student and teacher of adult Bible classes.

WILLIAM H. COOPER

Minneapolis, Minn.

Book Brevities

This Nation Under God. By Elbert D. Thomas. Harper. 210 pages. $2.75.

The object of this book by the United States Senator from Utah is to show the deep and significant impact of God on the national development. Unfortunately, the senator is addicted to catchy statements and sweeping generalities so that the book falls short of the standards of reliable history. Besides, he finds it necessary to limit his main purpose largely to quotes from each of the presidents of the U.S., letting them speak for themselves as to the part they felt God has played in our national destiny.

The resulting book is a hodge-podge of history, patriotic enthusiasm, and religious hedging, proving little more than that the author is thoroughly dedicated to the idea of the brotherhood of man. S. C.

Youth Programs for Special Occasions. By Ruth Schroeder. Abingdon-Cokesbury. 256 pages. $2.50.

These 35 programs for special seasons and special themes, for outdoor worship and candlelight services leave no problems for the program director to solve. Everything is provided for. Prayers are written out, the hymns are selected, the talks and stories and even playlets are completely worked out, needing little more than rehearsal.

Although some directors of youth programs may prefer to have a little more flexibility in their program suggestions, the author has used such vividness of presentation and such interesting illustrative material that the book is worth while even if programs are not used in their entirety. S. C.

NEWS IN THE CHURCHES

ALTHOUGH THERE'S no course in "The Art of Aiming a Texas Six-Shooter" offered in the catalog of the Baltimore Deaconess Training School, Sister Marian Maurer will never forget her "hole-in-one" (see page 42)

THE IMPACT of 74 young Lutherans dropping in for a Sunday service in western Ohio surprised and pleased the congregation. Read the pastor's statement about some results already evident in Ohio news, page 38

LATEST PUBLIC-PAROCHIAL school controversy is raging in Minnesota. One board of education issued a 5-1 "no" to a Roman Catholic demand for transportation of Catholic children in public school buses (see below)

APPARENTLY few West Virginia pastors took vacations this summer: they were busy planning full fall schedules (see West Virginia news, page 46)

LUTHERANS in Western Canada will report the greatest harvest of wheat in their history IF Jack Frost cooperates two more weeks (see page 44)

MINNESOTA:

Emphatic "No" to Catholic Demand

MINNEAPOLIS—Problems dealing with the use of public school buses, erection of parochial high schools and use of Roman Catholic nuns in teaching are springing up in Minnesota. Mound's board of education recently rejected by a 5 to 1 vote a demand that Roman Catholic parochial school children be permitted to ride in public school buses. The department of education of the state has recommended that certain state school aids be discontinued in the Pierz district. Public school classes are no longer "indistinguishable from parochial elementary school classes." Despite the controversy over public and parochial education in Pierz (predominantly Roman Catholic) plans are proceeding for a parochial high school.

JOHN SIMMONS, who left the Lutheran ministry when he ran for mayor of Minneapolis, has accepted a call to Hollywood, California (*see people, page 36*). Political friends held a farewell reception in his honor.

REDEEMER CHURCH, Zumbrota, has completed extensive exterior improvements . . . A large addition is being built at St. Luke's, Goodhue.

The Aug. 19 issue of the Synodical Bulletin of synod carried a tribute to Dr. Jonas Dressler, president of Northwestern Seminary: "For nearly 20 years Dr. J. H. Dressler has been outlining the subjects, selecting texts, assigning them for the writing of meditations, editing the copy, and overseeing the mailing and financing . . . The whole church is in debt to Dr. Dressler for his continuing oversight." Number 1 of Volume One of these daily devotions was printed in Minneapolis in December 1933; 9,000 copies were mailed. In 1950, 2,167,120 copies of the "Word for the Season" were published.

THE REV. ARCHIE CAMPBELL of Seattle, Wash., has accepted a call to St. John's Church, Fargo, N. D., succeeds the Rev. Carl Almer, recalled to the chaplaincy.

GROUNDBREAKING at Grace Church, Deephaven, was unique. When the excavator moved in, Pastor Eden Nicholas called the

...ractor, excavator operator, and other ...kmen to hold a brief service.

ST. MARK'S CHURCH, Minneapolis, hon...d two former workers during closing ex...ses of the vacation Bible school: Mrs. ...A. P. Christy of Lake of the Isles Church ...nd Mrs. Gladys Dilley in Salem, Minne...polis, were presented flowers in apprecia...ion of untiring service "in years gone by."

PAUL LUTHER WETZLER

NEBRASKA:

Cornhuskers Enjoy Camp Life

NEBRASKA SYNOD'S youth's five-day run at Camp Sheldon entered the home stretch Aug. 4, but the memories the boys and girls took ...ome will live long after the sessions ended.

This year's camp lured 146 young people ...rom five to college years and over, and 17 ...aculty and staff members from 27 churches ...nroughout the state. They kept hustling ...nder a program headed by Director Arthur ...L. Pinkall and Youth Activities Director ...Lendig Rupley.

Dr. Pinkall, however, let the boys and girls carry the programming ball as far as they were able. He saw to it that they put their own ideas to use in the Luther League convention hour each day of camp and during the afternoon free periods. Campers published their own paper, writing all copy and drawing cartoons. Pastor Harvey Clark, assistant camp director, served as managing editor.

Camp life was an exciting experience also ...o the 17 faculty and staff members. Among ...ese are high school juniors and seniors ...cting as cabin counselors.

Officials insisted that each camper take ...ible study and attend the convention hour ...ch morning. But the boys and girls chose ...ther activities from camp craft, nature ...udy, singing, horseback riding, archery, ...wimming, riflery, and pug-ball.

Neva White of West Point was re-elected ...esident. Twelve new leagues organized in ...e past year were received at the convention ...y President White.

PAUL WIEGMAN

PARADE

story of the week

BOLD CAPITAL letters of gold on both doors of the Parish and Church School's green station wagon tell passersby that the vehicle is in the "Field Service of the Parish and Church School Board of the United Lutheran Church in America." The station wagon has been a lot of places, carrying literature, supplies and staff secretaries on assignment.

Recently it was parked in front of a Buffalo, N. Y., hotel ready to carry PCSB Staff Secretary Harner Middleswarth across town to an afternoon speaking engagement. Shortly before noon, the secretary bounded down the front steps of the hotel, crawled behind the steering wheel and, after rechecking a city map, drove off.

SEVERAL blocks away, Harner found his route blocked by a long parade—children, floats, bands, etc. He drove up a side street, tried to get across the main traffic artery again . . . no go; more parade! Several attempts at the same thing left him frustrated; his Bulova indicated he had little time to waste. Deciding on emergency action, he gently eased the Plymouth into the line of march, right behind a pink float titled "Saint Rose of Lima."

Twenty-feet later, an Irish cop spied the LUTHERAN on the car door, bellowed:

"Hey! What are YOU doing in this Catholic youth parade?"

"I'm not in any parade," snapped Harner, "I'm simply trying to get across town for a speaking engagement!"

"Yes, you ARE in a parade," the cop said with a wave of his arm up the side street the secretary was heading for, "and by the Holy Mother, you'd better get out of it!"

"Well," retorted the Lutheran before he left the cop's hearing, "if I'm in a Catholic youth parade, by the bones of Martin Luther, I'll be glad to get out!"

—DICK SUTCLIFFE

CAROLYN BIGHAM
. . . 4-year scholarship

—PEOPLE—

Lucky Girl

This week, Carolyn Bigham—who lost all knowledge of the first 16 years of her life and had to re-take her education all over again in the past year (*see* THE LUTHERAN, *Sept.* 5)—begins a four-year scholarship at Lenoir Rhyne College. She'll get scholarship funds that will cover books, tuition, room and board at the ULCA institution, will major in home economics.

Returns to Ministry

Back in 1949, the Rev. John Simmons, pastor of St. Mark's Church in North Minneapolis, Minn., resigned his pastorate in order to run for mayor of Minneapolis. As is customary in such circumstances, he returned his ordination papers to officials of the Northwest Synod.

Later that year, he lost by 14,000 votes the election. Since then, he has been a radio news commentator, has also served on a Minneapolis business college faculty. He remained active in politics and has been urged to run for governor in '52.

But that was all before he received a call to St. Matthew's Church, North Hollywood, Calif.

Resigning his Minneapolis posts, he told newspaper reporters last month: "I feel I should return to the ministry; I have no regrets about my brief career in politics. It was a great experience; I enjoyed every minute of it!"

This week, the Simmonses are en route to California.

Wolseley to India

Roland E. Wolseley, Syracuse University professor of religious journalism and author of the current ULPH publication, *Interpreting the Church—Through Press and Radio*, has been invited to organize a school of journalism at Nagpur University in India's Central province next year. He will also be a visiting lecturer there, having been granted a Fulbright grant as lecturer in India during 1952.

One of the major goals of the new school will be the training of Indian creative writers, who are producing material for the new literates of that land. According to the professor, most of the work toward increasing the literacy of the Indian people has been done by religious organizations.

During his stay in Asia, I will work with Dr. Frar Laubach. He leaves Feb. 1952, having been granted one year's leave of absen from Syracuse.

Busy Ohioan

Pastor Henry Schaeffe has a good memory; he r members well the times h went hungry in order to g an education. At home as boy, he was a member of large and very poor famil That's why he can often se and feel the need of hungr people in far-off lands . . he knows what hunger is.

That, too, is why he hasn been able to say "I'm muc too busy!" when fellow-pa tors of the Marion Count (O.) Ministerial Associatic have asked him to head u the local CROP drive.

Fellow-workers call him "one-man army for CRO who writes publicity, pr pares and makes radio a nouncements, calls on farm

PASTOR SCHAEFFER
. . . understands hunger

s arranges and conducts
n. etings . . . "has done more
in the county than anyone
e" in providing food for
angry people overseas.

To do the job in addition to his regular pastoral duties, he arises at five o'clock each day, sometimes has to be reminded to eat supper. Not one to discount the power of the fair sex (many of the 212 CROP solicitors secured through his efforts in Marion County are women) he has translated into activity his personal convictions on the matter of need.

Production Assist

One of the nation's leading film producers has been engaged by Lutheran Church Productions, Inc., to assist in the preparation of a shooting script for its motion picture on the life of Martin Luther.

Arrangements have been made with Louis de Rochemont Associates, producer of a number of outstanding films, to collaborate with Allen Sloane in writing the shooting script. Mr. Sloane is the author of numerous documentary radio shows, and several films issued by Lutheran World Action.

De Rochemont was producer of the March of Time for nine years, then entered the field of fiction films, in which he produced *The House on 92nd Street, 13 Rue Madeleine,* and *Boomerang!* His first independent feature was *Lost Boundaries,* his latest *The Whistle at Eaton Falls.*

BRIEFLY SPEAKING

Randy, young son of Pastor Henry Luffberry (Tabernacle Church, Philadelphia), likes to accompany his dad to Shibe Park to watch the big league baseball clubs battle for the pennants. Perhaps that accounts for the youngster's recent answer during catechetical class. The pastor, on asking the class to give the liturgical term usually applied to the part of the church in which the congregation sits, had to shake his head negatively when a young miss missed with "congregation." No, that wasn't the word, the pastor said, did someone else want to try? After an embarrassing silence, Randy raised his hand, soberly offered "How about *bleachers?*"

To the recent annual convention of the Icelandic Synod, the Gimli parish in Manitoba sent five women delegates, one from each of the five congregations in the parish. Four of the women were mothers of nine children!

A prominent Lutheran, German Bishop Otto Dibelius, appeared on the sports pages of almost every U.S. newspaper last week. In an AP story out of Bielefeld, Germany, the bishop was quoted as calling on his flock to "take a Christian lesson from Americans 'especially from the colored ones, once considered so inferior.'" Speaking to 60,000, Bishop Dibelius cited as a prime example of Christian practice the case of World Heavyweight Boxing Champion Jersey Joe Walcott. Walcott "prayed before and during his big fight (with Ezzard Charles)," the bishop said. "Where can we find something like this in Germany and Europe today?"

A simple yet moving wedding occurred recently in Trinity Church, Lawrence, Kan. The ceremony was scheduled for Sunday noon. After the general prayer the congregation remained in the pews, while the choir sang "O Perfect Love." At the proper point, the congregation prayed the Lord's Prayer. (On that morning, said an eyewitness, "it was the prayer of the congregation for a new family!") The congregation closed the service by singing "Lord, Who at Cana's wedding feast."

Editor Frank Efird isn't telling whether the typographical error in the July issue of *The Virginia Lutheran* was intentional or not. Describing a rural parish, one sentence was printed: "The membership was stationary or reclining."

Wittenberg Veep Emerson Reck breaks ground for new Hamma addition (see campus)

NEW JERSEY:

DP Pastor to be BAM Liaison

TRENTON—ULCA Board of American Missions has called Pastor Edward R. Zirvbulus to serve as liaison worker among the Latvians in Pennsylvania. He has served the Beach Haven parish for several years.

THE REV. CHARLES P. GARTNER, pastor of Reformation Church, Long Branch, resigned to enter the army chaplaincy Sept. 1.

CHURCH OF THE ADVENT, New York City, has called the Rev. Theodore Casper of Good Shepherd Church, Weehawken.

THE REV. WILLIAM G. LUGER, former assistant at Temple Church, Philadelphia, becomes pastor of the Beach Haven parish this month.

RALPH I. SHOCKEY

OHIO:

Traveling Leaguers Impress Elders

COLUMBUS—Two Ohio churches were asked to do a pleasant job last month. Two bus loads of Luther Leaguers from the Williamsport (Pa.) area wanted stopover poir in Ohio on their way to the national LI convention at Iowa City. They asked me bers of St. Paul's, Bucyrus, and Pastor M. Paetznick to give housing and breakfast Aug. 12. Arriving at Van Wert, near t Indiana line, they stopped for Sunday schc and church. There, 74 young people a their advisors were fed and served by t women's society and leaguers before th continued on their way.

> Said St. Mark's Pastor Edward D. Drisc to Pastor R. E. Neumeyer, advisor to t traveling leaguers, "You have done us great favor by stopping at our church. C women and leaguers got a great kick out it. Already we are talking about undert ing some bigger things in our league p gram. Our congregation was impressed, t by the sight of all those young people in t church, all very reverent and hearty in th participation in the service."

BETHLEHEM CHURCH, Convoy, was t first to hold a preaching mission in syno evangelism program. Pastor Robert G. Bir

rallied his people for five nights, preached series of sermons on "Take My Life," the ances Ridley Havergal hymn. In spite of n harvesting attendance was above the day average.

ST. MARK'S, Bowling Green, is transforming a drab and damp basement with ceramic ile and fluorescent lighting in time for its 5th birthday Sept. 30.

FIRST CHURCH, Galion, has let a contract or $92,000 worth of remodeling.

SEPT. 23 has been set for the dedication of hancel and organ at Zion Church, Wooster. our days later Virgil Fox, organist at New ork's Riverside Church, will give the dedatory recital.

St. Paul's Church, Mansfield, finding itself hemmed in and without room for expansion in a growing church program, has nonetheless decided to stay downtown and to purchase additional property at a cost of $40,000.

PASTOR RALPH H. EBERT sees the members f the Stone Creek parish at worship in five fferent congregations but on an early Aug- st (5) Sunday he called them all together r an outdoor service. One hundred seventy- ve came to hear Pastor David L. Scharf, n of the parish, speak.

ZION CHURCH, Stone Creek, has been prented with an electronic organ by an anonyous friend.

PASTOR HEBRERT W. VELER closes an 11- ar pastorate at St. John's, Stony Ridge, pt. 15, will go to St. John's, Zanesville. Pastor Veler recently received an S.T.M. gree at Chicago Seminary for a thesis on The Life and Work of Ezra Keller, D.D.") though Dr. Keller was first president of ittenberg College Pastor Veler reports othing had been written on him since 1850.

AT ZION, Canton, Pastor Tom B. Homhausen is encouraging a "Booster for on Youth" group of friends who contribute or more to underwrite a year-round recational program. The young people are le to use their offerings for the benevolent gram of the church.

E. RUDOLPH WALBORN

CAMPUS

WITTENBERG College officials (see cut opposite) broke ground Aug. 10 for the new Hamma Divinity School addition, Leamer Hall. Participating were Dean E. E. Flack, PRO Emerson Reck, among the first to turn first spadefuls of Springfield soil. Structure is expected to cost $175,000, will include a refectory, 10 dorm rooms, audio-visual lab, recreation and lounge facilities. It will stand between Hamma Hall and Keller Hall in space formerly occupied by a large frame house (see cut next page).

HARTWICK College, in co-operation with Cornell University's Rural Life Institute, will sponsor a rural life institute Oct. 4. Speakers include Dr. A. D. Mattson, of Augustana Seminary, Rock Island, Ill., and the Rev. E. W. Mueller, executive secretary of the Rural Church program of the National Lutheran Council.

WATERLOO COLLEGE will welcome a student from Liberia this fall. Seth Bansa, a graduate of the Lutheran Training Institute at Monrovia, will receive his college education at Waterloo before returning to his native land to serve his people. Another registrant from far off is Miss Elizabeth Hartig, a Canadian nurse who has been serving as a missionary in India. She will complete her work for a B.S. in Nursing.

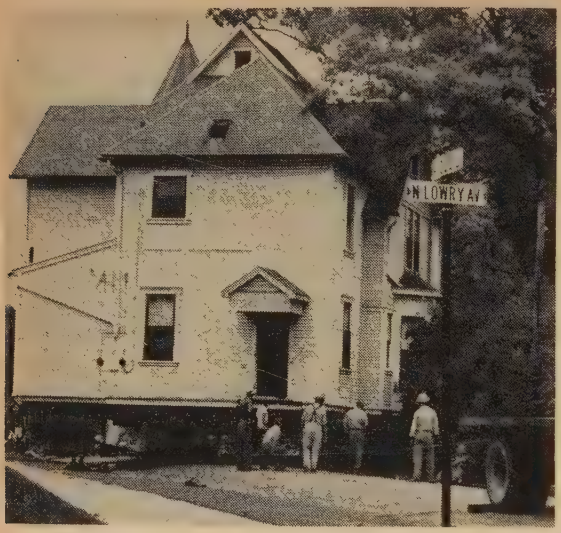
ROANOKE College's new dean of men is Richard D. Stine, former English instructor at the University of Delaware and graduate student at the University of Pennsylvania. He assumed his new duties the first of this month after completing work for his doctorate in American Civilization at Penn.

GETTYSBURG College played host to Alpha Tau Omega's sixth annual chapter-officers' conference last month. Principal speaker was U.S. Treasury Secretary Snyder.

ULCA FOOTBALL SCOREBOARD

Friday, September 14
NEWBERRY at Chattanooga

Saturday, September 15
LENOIR RHYNE at Erskine
MIDLAND at Dana



This 50-year-old dean's residence and seminary refectory for Hamma Divinity School is shown leaving the campus. The old house built after the turn of the century is being moved to vacant Wittenberg College property where it will be remodeled into a four-apartment building for married seminarians. Formerly it occupied the site on which new $175,000 Leamer Hall is being built

ONTARIO:

"Lutheran" Sealed in Cornerstone

When St. Matthew's Church, Brantford, laid the cornerstone for a new church building recently, one of the objects sealed in the stone was a copy of The Lutheran of May 23. The cover picture of that issue showed Pastor A. Schweitzer and Synod President J. H. Reble breaking ground for the project. Speaker at the ceremony was the Rev. Norman Berner, former pastor and now manager of the ULPH store in Kitchener.

The foundation is now being laid for another new building in the second of Pastor Schweitzer's charges—Bethany, Woodstock. The house which served as a combination chapel and parsonage since the congregation was organized in 1934 has been torn down. The new building is expected to cost about $40,000.

Seminarian Robert Langen was ordained in his home church, St. John's, Arnprior, on Aug. 26. He has been called to the Rankin parish, succeeding the Rev. W. Buesing who has gone into the Anglican ministry.

Extensive renovations to Trinity Church, Walkerton, are expected to be completed early in the fall. The chancel is being enlarged and addition Sunday school space is bei provided at an estimated co of $35,000.

Western Conference WMS meets at St. Matthew's Church, Hanover, Oct 17.

Thirty years ago the Evangelical Lutheran Seminary of Canada began operati in a single large house in Waterloo Wh the present main building was erected the c house became a residence for the dean a housefather. At one time it was planned demolish it in an effort to beautify the ca pus. But the old house has been saved fr that fate by the need for a girls' dormito When Waterloo College reopens this we renovations will be completed on single a double rooms for 30 girls, plus a suite f the dean of women. NORMAN BERN

PENNSYLVANIA:

Trio Become Life Members

Allentown—Three members of the A lentown Conference Brotherhood w given honorary life memberships in t ULCA Brotherhood at a *Fifth Sunday Ra* held recently in New Jerusalem Chur Saucon Valley. Recipients of this recog tion for their work in the conference Bro erhood were Dr. Phares G. Beer, pastor

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Grace Church, Allentown; the Rev. Clifton Weihe, New York City, former assistant pastor of St. John's Church, Allentown; and Earle W. Bader, Bethlehem, executive secretary of the ULCA Brotherhood.

SISTER ALMA KODER, recently consecrated deaconess at the ULCA Luther League convention in Iowa City, is a spiritual daughter of St. Joseph's Church, Allentown, where she has been a member since girlhood. She is the second young woman to enter the diaconate from this congregation, also the home church of Sister Margaret Fry.

THE 210TH ANNIVERSARY of the Western Salisbury Church, in the Cetronia parish, was observed July 29, with special services at which the Rev. Carl Neudoerffer, president of the Allentown Conference, was guest speaker.

ST. MATTHEW'S CHURCH, Kunkletown, recently dedicated a new organ. At special services music was presented by the combined choirs of the Kunkletown Church and Trinity Church, Bowmanstown.

ST. JOHN'S CHURCH, Allentown, has received a $2,000 legacy from the estate of the late Mrs. Florence I. Miller. St. John's has begun construction of its new east wing to provide adequate facilities for its several choirs.

GRACE CHURCH, Bethlehem, will receive $1,000 from the estate of the late Mrs. Annie Kemerer. Mrs. Kemerer also bequeathed to the city of Bethlehem $150,000 for the establishment of a museum to house valuable antiques related to the history of the community. HENRY J. SNYDER, JR.

PENNSYLVANIA:

Prexy Advises "Say 'I Dood it'"

PITTSBURGH—Nearly 300 attended the synodical Luther League convention at Camp Lutherlyn, enjoyed business sessions, daily periods of Bible study and leadership training classes and a stewardship workshop. Speakers included Pastor Paul J. Renz, educational secretary of the Luther League of America; Sister Margaret Fry, Director of Nursing, Passavant Hospital, Pittsburgh; Roy Henrickson, then-president of Luther League of America; Pastor George F. Harkins, assistant to the president of the ULCA; Chester A. Myrom, associate secretary of Lutheran Laymen's Movement.

"Young people want adventures; they are

looking for thrills," said Henrickson. "If you want a thrill, read the life story of the Apostle Paul, who turned the world upside down—or of David Livingstone who said, 'I dood it!' when the Lord called him to Africa. If you really want a thrill, answer boldly when God calls you. Say, 'I dood it.' "

JOHN MAURER, Sunday school superintendent of St. Peter's Church, Rochest during the past 30 years was honored cently at a testimonial dinner. He re ganized the school in 1921; since that ti he has been superintendent with a perf attendance record.

SECOND ANNUAL "School of Commun Relations" sponsored by the Committee Social Action, was held on the campus Pennsylvania College for Women, Pi burgh. Prof. J. Howard Rowland, Dept. Sociology, University of Pittsburgh, p sented a series of lectures on "How free we to think for ourselves." The practi side of the question of influencing and sh ing public opinion through the media of press and radio was presented by Guy Day, managing editor of the *Washing Reporter*, and Edward J. Kroen, manager Station WKPA, New Kensington.

"Never has the need been so great accurate, factual, unbiased reporting as ists today," Day said. "There is a need return to the fundamentals, the eternal tru which have stood the buffeting of the c turies, the fundamentals on which this nat was built and because of which it has gr to a man's estate in the family of nations

"The press has grown lazy. Today it pends in large measure on commentat and columnists for much of the news co age which influences the thinking of its re ers. Individual papers do not necessa subscribe to the thoughts of the commen tor. There is danger in that people's thi ing is guided by a few individuals and fo return to the day when energetic newspap men spread their beliefs and thoughts on editorial pages of their papers for all read, and in reading, to formulate their o opinions." LUTHER E. FACKL

TEXAS:

Call Her "Six-Shooter Sister"!

FROM NOW ON, Texans will call Sis Marian Maurer "Six-Shooter Sister!"

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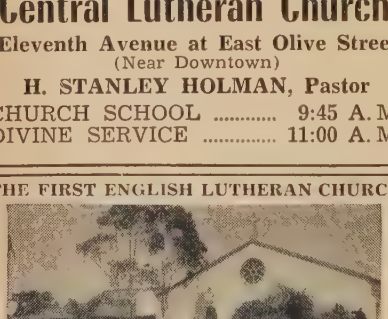
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being entertained by a family who drove her to Kenedy, 60 miles southeast of . While at a farm home, Sister Marian e conversation by inquiring about "those us *six-shooters* you Texans are always ing about!"

Someone handed her a loaded six-shooter, old her to aim it at a small tin can 100 yards way and pull the trigger. She did . . . even e Texans felt humble in the presence of ch a shot: *Sister Marian's first shot pierced e exact center of the tin can!*

AN EVEN 100 young campers and staff embers spent the week of Aug. 5 at Camp pers in the sixth annual camp of the Texas nod. Speakers included the Rev. Paul nz and Sister Marian Maurer, Director rank Wagner, Synod Vice President N. H. ern, and Athletic Director Carl J. Deithloff. ll the time 100 plus degree weather was gistered! (*This section has had over sixty raight days with the temperature above 00 degrees F!*)

Other camp leaders included Pastor D. I. olton, Mrs. Frank Wagner, Pastor J. F. orkoper, Mrs. A. M. Benetzen, Mrs. Lois el Holck and Pastor Edward K. Wagner.

The draft and Korean war had its effect n boys going to camp; more younger boys is year.

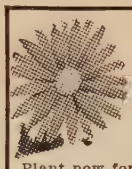
BEST CAMPERS FOR 1951: Miss Peggy Hoff Ander, Mr. Franklyn Effenberger of iner.

WHEN YOUTH of synod held their annual ther League convention in Trinity Church, ictoria, they elected Billy Grace Ungerer of stin as president.

The second annual Stewardship Workshop was held in the ALC camp at Camp Chrysilis, Kerrville. Seventy-two men and women gathered for study of practical church life. Fourteen congregations of the 31 were represented. Zeb Trexler was again guest speaker. Heat and distance cut attendance.

SISTER RUTH HOBBS spent two months at Mark's Church, Cuero, conducting the ion Bible school and doing other parish k. She will finish her college work this l at Texas Lutheran College. Pastor A. A. Hahn of St. Mark's, who suffered a cerebral hemorrhage in February, is able to be up and around his home part of the time; he has a year's leave of absence from pastoral duties.

HOLY CROSS CHURCH, Yoakum, watching the new church nearing completion, has voted to build another wing costing $90,000 for needed educational purposes. Dedication of the church is slated for early fall.



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Box K, Marion, Va.

THE A-S-K PARISH (St. Peter's, Ander; St. Luke's, Schroeder; St. Paul's, Kilgore) held a successful vacation Bible school with 80 in almost perfect attendance. Enrollment 80!

FIRST ENGLISH CHURCH, Austin, was 15 years old on July 16. The young people are sponsoring a DP family from Latvia; $38,000 has been gathered for the new educational building.

Pastor James F. Vorkoper received money for a new pulpit gown as a surprise from members of St. Andrew's, Weesatche, on his 25th ordination anniversary. He has been named assistant district supervisor on CROP.

PASTORS' FALL CONFERENCE will be held in St. Peter's Church, Ander, Sept. 26-27.

GRACE CHURCH, Houston, has wiped out indebtedness of $12,000 in two years. Synodical and ULCA benevolences are being met. LWA and CHEY quotas were also met during that time.

GRACE CHURCH, Harlingen, broke ground recently for a new parsonage.

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WESTERN CANADA:

Fears Frost for Fortnight

WESTERN CANADA is looking forward garnering one of the greatest harvests record, especially in Saskatchewan and berta, if crops can escape frost for ano fortnight. Wheat cutting has begun more than average yields are expected most areas. Said George McIvor, chief c missioner of the Canadian Wheat Board a recent address: "Providing we have a fr free August, the yields of all grains will well above average. Many areas have bum crops in prospect."

As far as conversion of wheat crops money is concerned there is a fly in the c ment. Limited storage space at country livery points has resulted in the imposi of delivery quotas of six bushels a see acre for wheat, oats, barley and rye.

More than a dozen Luther Leaguers t the prairie provinces joined the trek to l for the Luther League convention. The e tion of one of their number as an officer "The Lutheran," Aug. 29) of the Lu League executive committee is a real hc

CAMPING SEASON is over once again; pl ant memories remain. Lake Brereton C in Manitoba offered the usual three can Boys' Camp, Girls' Camp, Leadership Tr ing Camp, each of one week's durat Sister Bertha Becker had charge of the gram at Girls' Camp. Pastor Wahl of Parish and Church School Board prese the credit course "A Goodly Fellowship the Leadership Training Camp, while S Evelyn Houlroyd led in morning and ning devotions.

Handicapped by the lack of a dining for two years, the Camp Association is campaigning for funds. To publicize venture the association has published a booklet on camping, *Camp Calls*. Ed Ed. Oswald is a pioneer in the camping in Manitoba Conference.

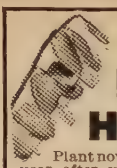
SOUTH SASKATCHEWAN is one step ahea the other conferences in adult educatio

camping program. More than 60 men and women attended their Lay Retreat on Lake Katepwa at the beginning of July. Miss Frances Dysinger, WMS promotional secretary, was speaker for the women. Layman Wm. Schuman from Trinity Church, Saskatoon, and president of the only affiliated Brotherhood in the Western Canada Synod, gave a stirring witness for the Lutheran Brotherhood. Two other laymen, John Blaser and John Wettstein, presented "Finding One's Work in the Church" and "Christian Stewardship." Pastor Dahle presented the program of evangelism and Pastor A. Goos had charge of Bible study.

In the leadership training camp Pastor Wahl of the Parish and Church School Board gave the credit course. Pastor E. Koch, Langenburg, served as dean. Pastors A. Koski and A. Miller and Miss E. Gillstrom, educational missionary for Western Canada, served the Junior-Intermediate camp. For lack of facilities at a lake, the North Saskatchewan Camp for juniors and intermediates was held on the campus of the Lutheran College and Seminary. Sister Evelyn Moulroyd served on the teaching staff.

MULHURST BEACH, Alberta, served four camps. Pastor Schoepp, dean of the leadership training and senior camp, had as his helpers Pastors Wahl, K. Keitel, and J. Hinauck.

TOO MANY for comfortable housing came to the junior-intermediate camp. Sixty-two girls had to be housed in two cabins providing room for about half that number. Thirty-two boys in the same number of cabins were more comfortably housed. Pastor Wahl instructed the intermediates, Sister Bertha Becker the juniors, Miss Martha Lange the



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William C. Schaeffer, Pastor — *Beverly McClain, Parish Worker*

Maestro Giuseppe Moschetti, the Music

Sunday Service at 10 A.M.; Community Program, 7:30 P.M.

Organ Recital Broadcast 9:30 to 10 A.M.

"A house of prayer for all people"

primaries. Pastor E. G. Goos served as dean.

MISSOURI LUTHERANS rented the camp facilities for a week, succeeded in turn by Edmonton Luther League Federation, an intersynodical youth organization. The federation held a week-end retreat on the civic holiday week-end. Pastor E. G. Goos conducted the Sunday service and led two forums on "The Opportunities and Responsibilities of Today's Lutheran Youth."

BETHANY CONGREGATION, Inglis, Ma completed renovation of their church, mc ing it into town, and installing memorial wi dows and a new altar. There were not on three services; three languages were used each: English, German, and Polish.

Under the auspices of the Board of Am ican Missions Pastor Mitulis is serving t Latvian immigrants in Winnipeg; Past Caune is serving similar groups in Edmont and other Alberta points. The Winnipeg a Edmonton groups are congregations with congregations. Yet their members also free attend non-Latvian services of churches which they worship and their pastors work harmony with the Western Canada Syn pastors of these churches.

THE REV. H. KEITEL completed a 25-ye ministry in the Rosenfeld, Manitoba, pari July 1.

E. G. GOO

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COLLEGE NURSE WANTED

Hartwick College, Oneonta, New York, is seeking a college nurse, beginning Sept. 4, 1951. Candidate should have a minimum of R. N. from a good school; public health nursing or clinical experience desirable. Preferred age, 25-35. Registration or license must be in New York State. One month's vacation. Automobile desirable but not required. Address: Henry J. Arnold, President, Hartwick College.

WANTED

Full time person who can act as organist, music director, and parish secretary and worker. Pleasant conditions in a small congregation in a small town. Good climate. State qualifications and salary expected. Address: St. Matthew's Lutheran Church, Kings Mountain, North Carolina.

WEST VIRGINIA:

Mountaineers Schedule Full Fall

FAIRMONT—With the vacation seaso ended, the calendar for autumn in sync calls for a renewal and intensification Kingdom activities.

FALL CONFERENCE of synod was being he at Edgwood Church, Wheeling, Sept. 10-1 Evangelism was the theme and ULC Soci Missions Secretary C. Franklin Koch a Director of Evangelism Royal E. Lesh were to be the guest conference leaders. Tl synodical Brotherhood co-operated in givi this conference practical implications planning for workshops on evangelism follow in each congregation.

THE ANNUAL LAY RETREAT sponsored the synodical Brotherhood is scheduled f Oct. 20-21 at Jackson's Mill when Zeb Tre ler will be among the speakers. This ye the retreat is to be broadened to inclu church women as well as laymen.

ALSO SCHEDULED for October are t Teaching Clinics to be held at six two-nig stands in the synod under the sponsorsh

ic[illegible] the Committee on Christian Education [illegible] Youth Work. Parish and Church School Secretary Erwin S. Spees and LL Secretary Jean Mangum will be among the leaders.

Huntington will have as the speaker at its annual preaching mission in observance of Reformation Day, Dr. Harry F. Baughman, Gettysburg Seminary president, who on three successive evenings in early November will preach at services held on a city-wide level and sponsored by the Huntington Ministerial Association.

AT THE synodical Luther League convention at St. Paul's, Huntington, in late July, Caravaners Wendel Mathews and Dorothy Shilling guided the young people in the approval of a new constitution and a unified budget, led them in a recreational program, and motivated them for the presentation of a topic in such an interesting manner that discussion had to be limited. Frank Gemma, Clarksburg high school senior, was chosen synodical president.

SPONSORED by the Katherine Luther Guild, the Christian Kindergarten at St. Paul's, Huntington, opened its fourth consecutive year Sept. 10. At a tuition of $10 per month, it trains boys and girls, four and five years of age, on weekday mornings.

FOR THE FIRST TIME in its 99-year history, the congregation of St. Johannes at St. Clara has a parsonage (*see page 48*). Dedicated July 29 by Pastor B. B. Maurer, a special service was held at the church with Synod President Kenneth W. Munster preaching.

HAROLD L. HANN

DECEASED

Rev. Charles S. Jones

The Rev. Charles Stork Henning Jones, retired Central Pennsylvania Synod pastor, died Aug. 18.

Born in Baltimore, Md., he was graduated from Gettysburg College in 1895, from Gettysburg Seminary in 1898, licensed by the Maryland Synod in '97 and ordained by that synod in '98.

He served pastorates in Sparrows Point, Md.; Steelton, Lionville, Lykens, Darby, Pa.

Funeral services were conducted Aug. 22 at the home of a sister in Baltimore.

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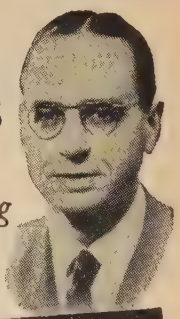

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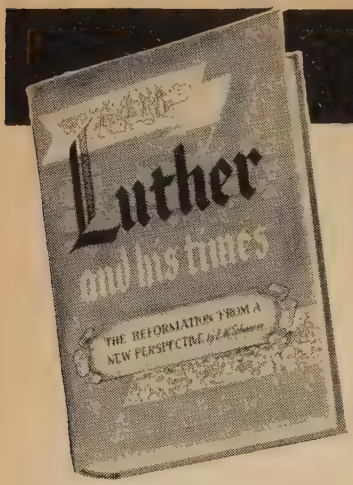

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Mrs. Florence M. Kern

Mrs. Florence M. Kern, wife of the Rev. Rufus E. Kern, died at Kutztown, Pa., July 6, aged 65 years.

Born at Coopersburg, Pa., she was a graduate of the Allentown High School, and taught in schools of that city for eight years.

She served on the executive board of the Women's Missionary Society of the Ministerium of Pennsylvania, and was president of the Reading Conference Women's Missionary Society. She was active in St. John's Church, Hamburg, Pa., where her husband was pastor for 28 years prior to retirement in 1950.

Surviving are her husband, two sons, two daughters, and nine grandchildren.

This brand-new parsonage was recently dedicated (July 29) by members of St. Johannes Church, St. Clara, West Virginia, and Pastor Beryl Maurer (see West Virginia news, page 47)

Funeral services were conducted in St. John's Church, Hamburg, by Dr. Emil E. Fischer, president of the Ministerium, and the Rev. Paul J. Dundore, president of the Reading Conference.

CHANGES OF PASTORATE

NORTH CAROLINA

EISENHEIMER, ERNEST L. From St. Mark's Church, Mooresville, N. C. To Center Grove Church, Kannapolis, N. C. Cannon Blvd., R. No. 1, Box 269-A.

NOVA SCOTIA

EBER, RICHARD E. From Philadelphia Seminary, student. To Dartmouth, Nova Scotia, mission work. 80 Ochterloney St.

On July 31, 1951, Kenneth E. Wilt surrendered the ministerial office.

E. RUDOLPH WALBORN,
Secretary, The Synod of Ohio

ULC CALENDAR

PT.

-16. Luther League Convention. Minnesota State. Salem Church, Albert Lea

-20. Board of American Missions. Toronto, Canada

-26. Women's Missionary Society Convention. Pacific Synod. St. Mark's Church, Portland, Ore.

26. Brotherhood Convention. Midwest Synod. St. John's Church, Norfolk, Nebr.

29. Brotherhood Convention. Pacific Synod. St. James' Church, Portland, Ore.

CT.

4. WMS Convention. New York Synod. St. John's Church, Albany

4. WMS Convention. Pittsburgh Synod. Trinity Church, Ellwood City

5. General German Conference, ULCA. Zion Church, Baltimore, Md.

7. Brotherhood Convention. Canada Synod. St. Peter's Church, Kitchener, Ontario

9. WMS Convention. Northwest Synod. Holy Trinity Church, Minneapolis, Minn.

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In Conclusion . . . . . .

THE JEWISH PEOPLE show a good bit of sense in starting their new year in September. (It's actually Oct. 1 this year, I believe. It all depends on the moon.) This is the time when a new year really seems to begin.

Most people (except farmers) now get a bit of summer vacation with pay. But just after Labor Day they are back on the job. Children are going to school again. The hot weather fades out. Another year is here.

It must be uncomfortable to come lagging back to work as though it's the one thing in the world we least like to do. There are many housewives, I suppose, who mix up their cakes with sad regret that they are stuck in an unloved kitchen. Maybe the Gallup people will get around sometimes to take a poll of how many people don't like to do the things they must do. The number must be quite high.

IT ALL DEPENDS on how much we are interested in other people. Some folks care only about themselves, and are seldom very happy. If you are concerned about others, you like to work with them and for them. There's constant pleasure in being useful.

A long time back Pastor Dwight Miley had a story in this paper about an experience while he was a chaplain. He was obliged to crawl across a field raked by machine-gun bullets and was jittery, of course. Then he noticed a soldier who was completely terrified, trembling violently. Chaplain Miley kept so busy trying to encourage and cheer up the frightened soldier that he forgot that he himself was also in danger.

Something like that is true about the work we resume now that September is here. If we are enough interested in other people to want to do things [illegible] them, the work should go easily. [illegible] schoolteacher is eager to help her pu[illegible] grow up. The stenographer is glad to [illegible] accurate and attractive letters for her e[illegible] ployer. The storekeeper is alert to get [illegible] customers the things they want. A[illegible] so on.

This is something in which Christi[illegible] should get practical benefits of their fa[illegible] Christians, normally, are people who l[illegible] to do things for other people. Our c[illegible] gregations are training schools where [illegible] contribute time and energy in group w[illegible] ship, instruction, recreation. In [illegible] church we learn how to be part of a la[illegible] family (the family includes everybody [illegible] the world, we eventually learn).

IT SEEMS TO ME that faithful, act[illegible] church members are likely to go ab[illegible] their work with more willingness and [illegible] than other people. (Don't mention all [illegible] folks you know who seem to disprove t[illegible] theory. I know some too.) Our life [illegible] the congregation should reflect our fa[illegible] regarding the whole structure of the u[illegible] verse. We have been saved from o[illegible] selves by a merciful God. The natu[illegible] tendency to keep our own personali[illegible] at the dead-center of things has b[illegible] blasted to bits by God's revelation of h[illegible] things really are.

Through our Saviour we are relea[illegible] from the tyranny of serving ourselves, a[illegible] so we have a chance for useful livi[illegible] We don't have to loll around our de[illegible] in the office on September mornin[illegible] wishing we were back at the seashore h[illegible] ing a good time. We're having a s[illegible] better time doing the work expected [illegible] us, because we feel that it is God's assi[illegible] ment.

Elon Ru[illegible]

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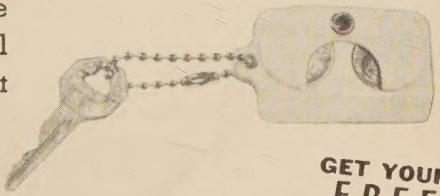

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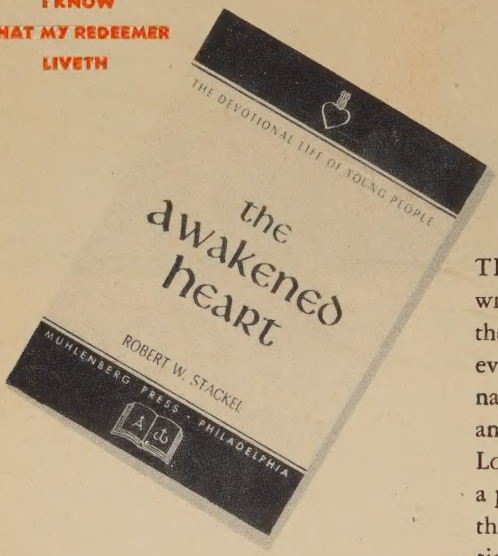

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